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"LIBERTY, H LINESS, LOVE."

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RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

SUNDAY SCHOOLS—No. 2.

'And sweet it is the growth to trace,
Of worth, of intellect, of grace,
In bosoms where our labors first
Bid the young seed of spring-time burst,
And lead it on from hour to hour,
To ripen into perfect flower.'—

How often do we hear the good and the great tracing all that is estimable in their character, to some early, perhaps apparently trivial circumstance, noticed and remembered, only by its effects. Causes in themselves almost imperceptible, and which but for their consequences, would have been forgotten, have been the means of blessing and enlightening thousands. If such be the power of early religious instruction, if such be the wretchedness, which follows a neglect of it, if the chance at stake be no less than the immortal spirit, how much does the subject rise in importance! Are we willing to venture, all of ease, of indulgence, all of personal enjoyment; willing to peril life itself, for some uncertain, and at least temporal good, for those things 'which perish with the using;' and shall we be indifferent to the worth and welfare of the immortal soul, of that germ of heaven, indifferent whether it be fitted for the enjoyment of happiness that shall be deep and enduring as its own capacities, or doomed to the fate of the worldly and the sinner, doomed to death and woe? We may indeed blush to feel, blush at any expressions of interest upon the mere concerns of the present, while we are indifferent in such a cause. Much we know may be done, much has already been done, though we know not yet how many aspirations have thus been directed heavenward, how many hopes pointed above, how many impure thoughts subdued, or how many unholy purposes nipped in the bud; but we do know that enough has been done, to stimulate to further exertion, to continued effort, though the future alone, eternity itself may unfold how much—for while each one possesses an influence over his own circle, that influence may be widening, strengthening, and increasing, till it produce a vast amount of good. Nor is it the child alone who is benefitted; the parent, if he be of an inferior rank in life, or if by his vices, he have almost lost his caste in society (and for the children of such parents, was this system at first, more especially designed) the parent then feels that a stimulant is given him for exertion, feels that his child is an object of interest with those to whom he has been wont to look as his superiors in influence, in education, in station, and his own self-respect increases—he feels that he has a part to act, and when he beholds the artless minds of his children, awake to the holy truths of religion, alive to the beauty of holiness, to the great miracle of redeeming love, will it not excite better feelings within him, will it not fan the slumbering spark of virtue, induce him to stop in the career of vice, lead him to open the long neglected volume? If this were the consequence in one single case in hundreds, the teacher has not labored in vain, he has not vainly labored in the sight of heaven. In this connection, I am reminded of a little circumstance as touching in its results, as it is simple in its character. The child of infidel parents, had for some time attended a Sabbath school; his opening mind had there been deeply interested by all he had heard of the love of God, his ever watchful eye, his constant knowledge of all our actions, and his heart had been touched, while he had listened to the story of his Savior's sufferings; being one day the companion of his parent in an expedition the object of which was to pilfer from a neighbor, he observed him looking carefully around in every direction to assure himself that he was not watched. Having at last fully convinced himself that no person was near, he proceeded to his deed of darkness, when he was startled by a cry from his child, 'Father, some one sees you.' 'Sees me, what do you mean, I took care of that first.'—'No, no, Father, but some one does see you.' 'Who is it then?' 'Why God sees you.' The conscience stricken man felt and acknowledged the reproof, he felt that an infant hand had touched the chord which vibrated to truth, and from that moment he too felt that he could not escape from the glance of that all-seeing eye, he too became a Christian. Nor is this, we believe, a solitary instance of the beneficial influence which children have exerted by the spirit carried with them from the Sabbath school. We look in behalf of all who have ever come within the sphere of its influence, with feelings of respect and gratitude to him, who first in the busy metropolis of England, saw amid the engrossing interest manifested for the mere passing pursuits of a day, so woful a neglect of the highest interests of immortal beings, saw the repose of that day consecrated to holy purposes, broken by blasphemy, unhallowed mirth, and every varied form of vice; saw, and deplored this crying evil, but stopped not in vain regrets, resolved to check at least, if not wholly crush it. He imparted his plan to some others also interested in the work; and by their aid, assembled together many of those unfortunate little beings, who before knew nothing, even by name, of duty, of moral responsibility, or of heaven. He instructed, he interested, he called forth their affections, he gave the impulse which rapidly spreading, has become so general, that there are now few Christian societies that have not a Sabbath school connected with them. Surely his name will be remembered with gratitude when those of conquerors who have desolated the earth, and of sovereigns who have tyrannized over it, shall be forgotten, for its influence will be felt in all the relations of life, and mind acting upon mind, generation upon successive generation, shall bear their testimony to his benevolent exertions.

We know, the objection has sometimes been weakly urged, that this mode of instruction is essentially sectarian in its character—and so may even the best of things be perverted from their right use; the Scriptures themselves have been wrested from their holy design, and the sacred name of religion been assumed to sanction the most unholy deeds, but this argues nothing against them. They need not, they should not be sectarian; while the teacher has the wide field of religious truth before him, he is never compelled to enter that of centroversy; and he who does it, neglects his duty; he either knows not the nature of the part assigned him, or he cares not for the right performance of it, and forgets that practical effect is the grand object which we have here in view. There is enough of truth and duty to be learned, without perplexing the simple mind that is starving for the bread of life with controverted points and doubtful questions, that have ever embarrassed the learned, and tasked to the utmost, the powers of the highest minds. Again it may be said, you would make the child an enthusiast; if he possesses any thing of warmth in his nature, an enthusiast he will be, in the love of the world, in the pursuit of its wealth, its fame, its passing, vain distinctions. And why should all his energies be so wasted? why not allow a portion of that enthusiasm to be turned into a different channel? why not permit religigion to have some share in his heart? Fear not when all is done, that the world will have too feeble a hold on his affections; let the strongest addresses he made to his religious feelings, and there will always be a principle, too fatally counteracting in the objects of sense, in the pursuits of earth.

The task of the Sabbath school teacher is one of peculiar interest, one which cannot be performed in a cold, heartless, mechanical manner: if we would interest *others*, we must be interested *ourselves*; if we would influence others to become religious, we must ourselves be deeply impressed with the importance of our subject. When we enter upon other pursuits, we give the whole heart to the attainment of our object; why should we in this, make only a partial sacrifice? Is the subject less worthy of our deep and anxious regard? The teacher who goes to his duties with his whole heart interested in the work, who goes deeply impressed with the solemn responsibility which is upon him, will find the advantage to be mutual; for it is not possible that we can be constantly familiar with the great and sacred truths of revelation, that we can impress them upon the minds of others, while we ourselves remain indifferent to their power. While we teach other minds, to hope for immortality, to aim at the happiness promised to the Christian, to seek through the mercy of God by Jesus Christ pardon for our sins, and to avoid the punishment denounced upon the impenitent sinner, our own hearts too will be taught the lesson; while we point the way we shall pursue it too.

Haverhill. L. E. P.

The Southern Religious Telegraph contains a letter from the Himalayah Mountains, written by Rev. James Wilson, Missionary of the General Assembly's Board of Foreign Missions, in which, together with descriptions of the mountain scenery of India, and of the manners and customs of the people, we find mention made of the following curious customs.

WOMEN HAVING MANY HUSBANDS.

Many of the laws which regulate their social system, are novel; and, according to our way of thinking, not a little inconvenient. *Polygamy*, one of the great curses of Asiatic countries, is here inverted. *Polyandria* (?) is established *by law*. It is the custom for one woman to have several husbands at the same time. A woman has the liberty of choosing her husband, and he has to pay a considerable sum as a dowry for her. But if she find *another* man who is willing to pay back the sum of money, she can go with him and be *his wife*, and the marriage contract with him be entirely valid. If she find a third who is willing to pay the sum which he paid for her, she goes into *his hands* and becomes his wife; and thus onward she, at her option, may become the wife of as many men as she can find willing to pay the purchase money. If a wife is divorced, the purchase money is paid back, unless it appear that she was turned away without cause—in that case the money is retained.

But a woman may be the wife of eight or ten brothers *at once*. If she have children, the *first child* is accredited to the eldest brother, the next to the second, and onward to the youngest. Hence the youngest brother *can* have no children till all his brothers are supplied before him! And they think this system operates admirably! How would it work in *America?* A lady of this stamp, i. e. having several husbands was brought before *Col. Tapp*, the present Pol. Agent, on business. He took occasion to ask her, 'if she did not find some difference in her attachments? If she did not love some one or other of her husbands better than the rest?' 'She thought not in the least—she loved them all entirely alike!'

You will naturally inquire, 'how came the *disparity* in numbers of the male and female sex, that leads to this strange custom, so counter to human nature?' Col. Tapp has, recently, kindly lent me a lengthy manuscript Report of these hill states, drawn up by his predecessor with a great deal of care for the Government. In that he accounts for the great scarcity of *females* in this way.

The *females* in the hills are much more beautiful than those in the plains. There has, consequently, been great demand for them to fill up the *Harems* of the chiefs and rich men in the plains. There has, from time immemorial, been a traffic of this kind carried on between the hill-country and the plains. Fathers, who were poor and fond of money, would sell their daughters rather than destroy their lives, or endure the toil of feeding and clothing them. Here seems apparent the operation of retributive justice. The *males sold* the *females* as the weaker and more unimportant sex;—and because they were in their power. This produced a *scarcity* of females, and placed the *males* completely in *their power*. The British are endeavoring to correct both these evils. But generations will pass before the natural equilibrium of society can be restored.

NOVEL MODE OF MAKING INFANTS SLEEP.

During my trip out the same day, I saw perhaps a dozen cases of a very singular custom which prevails in these hills, viz: pouring cold water on the heads of small children to make them. The mother selects a place where a small spring issues from the side of a hill, fixes a little spout to conduct the water, lays a little platform of stones and spreads a little straw over it, then lays her infant in such a position that the jet from the spout falls upon the crown of its head, and sits down to her work and lets it sleep. The day was so cold that we felt it uncomfortable riding without an outside coat. Yet these little *infants* seemed to sleep sweetly on their pallet of straw, and a stream of cold water pouring constantly on their heads.

OLD FASHIONED PREACHING.

The present age is characterized by what is supposed to be a refinement in language; far fetched expressions, foreign words and idioms, and an inflated diction, these are the trappings by means of which hedge authors seek to recommend their productions to the public. This affectation has spread into our own country; and we could name more than one of our writers, whose pages exhibit a parade of learning, and a foppery of style, alike repugnant to good taste, and unauthorized by the examples of the fathers of 'genuine diction.'

The best preservative against a vicious taste, is the continued perusal of the standards of literature. 'Whoever wishes to attain an English style,' says Johnson, 'familiar but not coarse, and elegant but not ostentatious, must give his days and nights to Addison.' Let the scholar, ambitious of lasting fame, ponder this advice, and profit by it. Let him ask himself whether it is worth his while to waste his time with scribblers, for the poor satisfaction of keeping up with the current, as it is termed, of the literature of the day; when this very current, polluted by successive inundations, is wafting him away from those fountains which afford the only true sustenance for mental health and vigor.

Though modern sermons may not be so obnoxious to censure, with regard to style, as some productions in other departments of literature are, yet when one compares the nervous language of our theological forefathers, their expressive English, of Saxon mould, with the refined and courtly phraseology of our modern preachers, one is struck with the superior propriety of the former, its force and efficacy; whilst the feebleness and insufficiency of the latter become more conspicuous by contrast. We listen to a polished homily, pronounced with smiles, and all the graces of elocution, with complacency: it soothes our ears, but it goes not to the heart. But who could have sat unmoved when the following terrible invective burst from the lips of one who sought not to amuse with words, but to enforce the doctrines of truth to the salvation of souls!

Bishop Hall, who flourished in the age of the first James, thus expresses himself, in his sermon entitled 'Pharisaisme and Christianitie.' We give the extract in the original orthography which time has rendered valuable.

'Woe to you spiritual robbers. Our blinde forefathers clothed the church; you despoile it: their ignorant devotion shall rise in judgment against your covetousnesse. If robbery, simony, perjury will not carry you to hell, hope still that you may be saved. They gave plentifull almes to the poore: we, instead of filling their bellies, grinde their faces. Thy liberality releves some poore. It is well. But hath not thy oppression made more? Thy usury, extorting, racking, inclosing, hath wounded whole villages, and now thou befriendest two or three with the plaisters of thy bounty.

'How many are there of you that under smooth faces have foule consciences? Faire words, false measures, forsworne valuations, adulterate wares, griping usuries, have filled many of your coffers, and festered your soules. You know this, and yet like Solomon's curtizan, you wipe your mouthes, *and it was not you*. Your almes are written in church windowes, your defraudings in the sand; all is good, save that which appeares not. How many are there every where, that shame religion by professing it! whose beastly life makes God's truth suspected! Woe to thee, hypocrite, thou canst not touch, not name goodnesse, but thou defilest it; God will plague thee for acting so high a part. See what thou art, and hate thyself; or (if not that) yet see how God hates thee; he that made the heart, says thou art no better than an handsome tombe, the house of death. Behold here a greene turfe, or smooth marble, or ingraven brasse, and a commending epitaph; all sightly: but what is within? an unsavory rotten carcase.

'The great Doctor of the Gentiles long agoe said, *All seeke their owne, and not the things of God*: and is the world mended with age? Would God we did not finde it a sure rule, that (as it is in this little world,) the older it growes, the more diseased, the more covetous: we are all too much the true sonnes of our great grandmother; and have each of us an Eve's sweet tooth in our heads—we would be more than we are. If a number of your consciences were ript, O yee that would be Christian gentlemen, lawyers, citizens, what doe yee thinke would be found in your mawes? Here the devoured patrimonie of poore orphans; there the commons of whole townships: here the impropriate goods of the church; there piles of usury: here bribes and unlawfull fees; there the raw and indigested gobbets of simony; yea, would God I might not say, but I must say it, with feare, with sorrow, even of our sacred and divine profession, that which our Savior said of his twelve, *Yee are cleane, but not all.* The multitude of our unregarded charges, and soules dying and starved, for want of spirituall provision, (while they give us bodily) would condemne my silence for too partiall. In all conditions of men (for particulars are subject to envie and exception,) the daughters of the horse-leach had never such a fruitfull generation. They cry still, *Give, Give*: not give alone, that is, the bread of *sufficiencie*; but *give, give*, that is, more than enough. But what is more than enough? What is but enough? What is not too little for the insatiable gulfe of humane desires? Every man would ingrosse the whole world himselfe, and with that ambitious conqueror feares it will be too little; and how few *Agurs* are there that pray against too much! From hence it is, that yee courtiers grate upon poore trades with hard monopolies. Hence, yee merchants load them with deepe and unreasonable prices, and make them pay deare for daies. Hence yee great men wring the poore sponges of the commonaltie into your private purses, for the maintenance of pride and excess. Hence yee cormorant corne-mongers hatch up a dearth in the time of plenty. God sends graine, but many times the Devill sends garners. The earth hath beene no niggard in yielding: but you have beene lavish in transporting, and close in concealing. Never talke of our extreme frosts; we see God's hand, and kisse the rod; but if your hearts, your charitie, were not more frozen than ever the earth was, meane housekeepers should not need to beg, nor the meanest to starve for the want of bread. Hence lastly, our loud oppressions of all sorts crie to heaven, and are answered with threats, yea with variety of vengeances. Take this with thee yet, O thou worldling, which hast the greedy-worme under thy tongue with Esaie's dogges, and never hast enough; thou shalt meet with two things as unsatiable as thyself; the *Grave* and *Hell*; and thou, whom all the world could not satisfie, there be two things whereof thou shalt have enough: *Enough mould in the Grave, enough fire in hell.*'

[From the Olive Branch.]

CAMP-MEETINGS, EXCITEMENTS, ETC.

(*Continued.*)

We have already examined the tendency of these meetings as conducted in New England, to promote insanity. We might add many details of the excesses practised at those meetings, such as a great and disorderly noise, inconsistent with the reasonable, temperate, and spiritual worship of God. Instead of complying with Saint Paul's direction, for one to speak whilst all the rest silently and devoutly hear, often scores, and sometimes hundreds, in a loud and tumultuous way, mingle in discordant and opposing acts of worship. Some praying, some exhorting, some singing, some shouting, some groaning, others crying Amen; and yet others in different circles, conversing with the anxious, or the scoffer, on the subject of religion, and the concerns of their souls, often continuing these noisy exercises not only through the day, but nearly and sometimes quite through the night, to the great annoyance of those who would wish to obtain a little sleep and repose, such as can be found in the inconveniencies of the camp. In one instance, in or near Royalston Vt., we remember the noise of the meeting could be distinctly heard at the distance of two and a half miles, like the shout of a great army in the rush and onset of battle. Thus, in the four days or the week's duration of the campmeeting, exhausting the physical and intellectual powers of the worshippers; in some cases producing disease from which some of the parties never recover. And as we are persuaded, from these causes overacting both on the body and the mind, powerfully tend to disqualify those under their influences, for either social, civil or religious duties and perhaps as much to be deprecated, as either of the others. They have a tendency to inspire a disrelish for the ordinary means of grace. Sinners who are converted at these meetings, or give hopeful promise that they have been converted, often backslide, and relapse into their former irreligious course, and require another camp or protracted meeting to reclaim them, and if they maintain a tolerably religious and regular course, are almost always complaining that there is no religion in the church. Except in cases of extraordinary excitements, and indeed the most of their religion seems to consist in frames and feelings which may have grown out of the absorbing animal sympathies of the meeting, which in the case of the most exquisite, religious feelings, is not religion, only one of its concomitants. As our classical and reverend brother Onus says, it undoubtedly is the case, that immediately after these meetings, the public worship of God, prayer and class meetings are better attended, and an ardent and animated spirit with the conviction and perhaps conversion of sinners is the result; but in all cases which we have observed, there is a falling off, either in a longer or shorter time, and many of those who seemed to be religious, become reckless and hardened, and in many instances have lapsed into infidelity outright. In the language of a pious Calvinist Baptist minister of our acquaintance, concerning the overaction of *protracted meetings*, it is a sort of religious dissipation; they are a thing wholly unknown in the Christian world we believe, except in the United States. They induce a feverish and fitful sort of piety, of a very questionable character, a kind of up and downhill sort of religion, which is full of duty and zeal, while the *fever* is on; wholly barren and unfruitful, when there is not just such an amount of feeling. In many respects the very antipodes of the religion of the gospel which enables its possessor to keep a steady walk by faith, even in the darkest trials of the Christian course. These abuses are not confined to Methodists of the old or the new school. We have seen excesses among Baptists, free will Baptists, and Orthodox; but the evil is much more extensive among Methodists, than among any of the others; but we think we never saw a greater burlesque on the proper spirit and duties of Christian worship, than we witnessed under the conduct of the Rev. J. Burchard, last winter, at the Chatham Street Chapel, New York City. Burchard is a celebrated Presbyterian *Revivalist*; his meeting continued day and evening, for at least six weeks. Poor women and widows, dependent on their needles for a scanty pittance, were encouraged for weeks, to neglect their families and their business, and to attend these meetings in the midst of winter; the meetings beggared description, and to us the manner in which they were conducted, was perfectly repulsive, and even shocking to every moral sense we possessed, and we felt as if the influence of the meeting could be scarcely less delcterious in its moral influence, than a second or third rate *theatre*; indeed we felt bound in conscience, to abstain from visiting the place altogether. We should conclude from the remarks of leading Presbyterians, his extravagancies were disapproved by the body of that community, though thousands were found in the wake of the great revivalist, who to us seemed a madman, had there not been so much method in his madness. Our business is however with Methodists; we only intend to show that like causes produce like effects in every church.

(*To be Continued.*)

THE MOTHER.

Sir Walter Scott, writing of his mother, said, '*If I have been able to do any thing in the way of painting the past times, it is very much from the studies with which she presented me.*'

Whether his talents were exercised in this way for the better or worse, it is a striking acknowledgment of a mother's influence on character.

His biographer, Lockhart, makes the following record;—

'There is in the Library at Abbotsford a fine copy of Baskerville's folio Bible, two vols., printed at Cambridge in 1763; and there appears on the blank leaf, in the trembling handwriting of Scott's mother, this inscription—"*to my dear son, Walter Scott, from his affectionate mother, Anne Rutherford, January 1st,* 1819." Under these words her Son has written as follows; "This Bible was the gift of my grandfather, Dr John Rutherford, to my mother and presented by her to me; being, alas! the last gift which I was to receive from that excellent parent, and, as I verily believe, the thing she most loved in the world,—not only in humble veneration of the sacred contents, but as the dearest pledge of her father's affection to her. As such she gave it to me; and as such I bequeath it to those who may represent me—charging them carefully to preserve the same, in memory of those to whom it has belonged, 1820."'

We formerly copied an interesting passage relating to Scott's intimate acquaintance with the Scriptures, and his habit of teaching sacred history to his children on the Sabbath. It is painful to discover, in his correspondence and in his works, many expressions that indicate the absence of habitual reverence of the Divine name; and this before and after the following scene, which took place in 1819, when he believed himself to be near his end.

'He then called his children about his bed, and took leave of them with solemn tenderness. After giving them, one by one, such advice as suited their years and character, he added, 'For myself my dears, I am unconscious of ever having done any man an injury, or omitted any opportunity of doing any man a benefit. I well know no human life can appear otherwise than weak and filthy in the eyes of God; but I rely on the merits and intercession of our Redeemer.' He then laid his hand on their heads, and said, "God bless you! Live so that you may all hope to meet each other in a better place hereafter. And now leave me, that I may turn my face to the wall."'

For the Register and Observer.

THE SABBATH.

We feel disposed at times to compare the rites and ceremonies of our own days with those of other periods, and to endeavor to learn from the comparison, whether we are in advance of or behind our predecessors, in our institutions, and in the respect we pay to them. Sometimes we feel gloomy and discouraged and look at the dark side of every thing, and see nothing in prospect but sin and consequent misery. Our institutions appear low and valueless, valueless in themselves and in the opinions of men. Prevailing feelings seem unworthy of Christians, and habits of thought unworthy of reasoning beings. Virtue we fear is less respected, and vice has more votaries. Men seem engaged and absorbed in worldliness, women are devoted to the pursuit of objects trifling and delusive. The Sabbath is disregarded, and its seasons of holy rest and improvement undesired. When such are our feelings, we turn our minds frequently back to our church-going and church-loving ancestors. We meditate on the times when the fathers of the state disdained not to be fathers of the church; when the Sabbath was scrupulously observed, and all days were sanctified by prayer to God. How degenerated from such ancestors do we feel ourselves to be, and with how much fear and distrust do we look forward to coming generations.

At other times all is full of hope and glorious anticipations. We see good around us, and feel good within us. Men seem animated by high Christian motives. Noble schemes of benevolence are planned and executed. The ear is every where open to pity's cry, and the eye of sympathy is every where moistened. The poor are assisted, the sick are visited, the mourners are comforted. We feel that Jesus must look with pleasure from his pure abode, upon his followers on earth, and long to welcome them to his arms, and pronounce his benediction on his faithful servants. Then how bright is the future to us; how sure do we feel the promise of better and better days. We can look forward with prophetic faith to the time of universal love and peace. The millennium is near to our unclouded eyes.

These two entirely different states of mind may be owing in a great degree to the states of our feelings, but this does not account for it all. There must be some foundation of truth both for our discouragement and for our exhilaration. There must be a great deal of good in society. And perhaps all unworthy comparison of society at the present day with society at any previous time in unjust, and betrays a want of confidence in the holy influence of Christianity. Society cannot retrograde now, for it has in itself the elements of universal and permanent progress. Civilization and refinement could not secure existence to the states of antiquity, for the only indestructible element of civilization was wanting. Still though society must be ever advancing onward, there may be periods of gloom, when even the Christian's faith may waver. There may be times when the institutions of Christianity may seem to be neglected, or if not neglected, but slightly regarded. And it does seem to the thoughtful that at present the Sabbath is not observed with the reverential respect, which is its due, and which certainly it has received in many ages of the Christian world. The church may at times be well filled, and the audience may listen with attention, but the walls of the sanctuary, and the two hours of service often contain all the religion of the day. In the family the quiet is broken by unhallowed sounds, or the hours roll tediously by to vacant, uninterested minds. The children either play away the Sabbath at home, or idly saunter abroad. The holy day is not holy to them; even the very hour spent in the Sunday school is unsanctified. They are either rudely inattentive, or are dull and impatient listeners. The words of prayer ascend to heaven, accompanied with the laugh of heedlessness or of sin. Does this picture seem darkly colored? Yes, it is mournfully dark; but cannot many a Sabbath school teacher bear witness to its truth? On whom the responsibility of this abuse and neglect lies, is a serious and solemn question, and one which must at sometime be seriously and solemnly answered. If the teacher is wanting in his duty, if he does not prayerfully and heartily perform his share of the awfully important work, how shall he answer to his conscience, and to his God. If a soul is lost through his negligence, what anguish and heart-breaking sorrow are in store for him. If the parent is the unfaithful steward of the portion of God's flock entrusted to him, and suffers any to wander from the Good Shepherd's fold on earth, and be unfit for reception in his heavenly fold, what will be the pleasures of eternity to him? His children's blood will cleave to and deeply stain his garments, and the snow white robe of Christ, when shall he be permitted to wear it? But perhaps parents and teachers are faithful to their trust, and the child, though loudly warned by the watchman's trumpet, fears not to be lost. Then the anguish is reserved for him alone, and we can only trust and pray that he will obtain mercy from the Father of Mercies. But happily for teachers and parents, they have reason to hope, if faithful themselves, to see the work prosper in their hands. Upon them depends principally the child's fate. If they walk uprightly with a goodly example, the child may be expected to follow. If they religiously and scrupulously observe the Sabbath, and other institutions, if they suffer not God's own day to be disturbed by the ruffling cares, and anxieties of their common daily life, they may lead their children to respect and keep holy time. Nor need it hang heavy and drag tediously away, for children have friends who are at work constantly, preparing food for their minds. And though some injudicious books may be written, unfitted by horrid details of crime and misery, for the young, we need not fear or be discouraged. The press is ever teeming, and we may rest assured that in the winnowing of a Christian, enlightened public opinion, much chaff will be blown away, and much pure wheat left.

H. H. J.

THE END OF PONTIUS PILATE.

Pontius Pilate is said to have forwarded to his master, Tiberius, an account of the death of Christ, and of his sect, his followers, that had arisen in Judea. A register was kept of all the memorable things which occurred in every Roman province; and an eminent Christian writer, Justin Martyr, who lived about one hundred years after our Lord, in his defence of Christianity, referred to these public acts, then in existence, made under Pontius Pilate, in proof that Christ really wrought miracles, and was crucified. The writings of Eusebius, Tertulian, and other early Christians, refer to these '*Acta Diurna Populi*,' (Daily Acts of the People,') which were written by Pilate concerning Jesus Christ. And there is good reason to believe that such writings did exist, and had been seen by some of the public officers who became Christians, and who informed Justin of their contents; and therefore he was justified in referring to them, although it does not appear that he had seen them himself. The false gospel of Nicodemus, called also the Acts of Pilate, which is still extant, evidently was forged about the fourth century, and is full of falsehoods and childish stories.

The only other event of importance recorded of Pilate is that which led to his downfall. About two years after the crucifixion of our Lord, an impostor arose in Samaria, who worked himself into the favor of the people, and persuaded a considerable number of them to follow him to mount Gerizim, assuring them that he would discover certain treasure which he pretended had been hid there by Moses. Whereupon they took up arms, and in a tumultuous manner surrounded a city called Tirabatha, at the foot of the mountain. Pilate, hearing of their design, sent a strong party to take possession of the mount, whilst he, with a select band, attacked the people from another quarter; the deluded followers of the impostor were completely routed. The Romans pursued them with great slaughter, and many of the prisoners were slain with much cruelty. The principal inhabitants of Samaria, the most peaceable of this part of the Roman territory, were grieved at the serverity with which their misguided countrymen had been treated, sent a deputation to Vitellius, in Syria, (which was the chief government of this part of the empire,) complaining of the cruel conduct of Pilate. Vitellius

patiently listened to their grievances, and immediately sent a new governor into Judea, and ordered Pilate to repair to Rome, to answer to the emperor himself. Pilate gave up his office, but, conscious of the numerous charges of oppressive conduct laid against him, lingered in Judea for ten years after this; when Vitellius again commanded him to leave the country, but before he arrived at Rome, Tiberius died. The new emperor, however, summoned him to appear before him, when, being convicted of many acts of violence and injustice, he was banished to the small town of Vienne, in Dauphiny, now forming part of the kingdom of France. Here he lived in disgrace for about two years; when, overcome by a review of his past guilt, it is said, that in a fit of despair, he died by his own hand!

Such was the miserable end of Pilate, a man who used his power to oppress the weak, and who, contrary to justice and his own conscience, allowed himself to be swayed by the clamor of the priests to slay the innocent and lowly Jesus. His partner in guilt, Herod Antipas, who with his men of war set our Savior at nought and mocked him, with his wife, who procured the death of John the Baptist, also went down to the grave with signal marks of the Divine displeasure. They were deprived of their kingdom, and banished to a little town in Spain, where, covered with contempt and shame, and filled with the greatest anguish of mind, they spent the remainder of their days in exile.

GOV. CASS, AND THE MISSION AT JERUSALEM.

We copy from the New York Observer, a letter from a gentleman connected with the Mission at Jerusalem, giving an account of the visit of Gov. Cass and Commodore Elliot, to that city, and also of the state and wants of the mission there.

It is dated Jerusalem, August 16, 1837.

We have just been favored with a visit from the Hon. Lewis Cass, our present Minister to France, and Commodore Elliot, commanding the U. S. naval force in the Mediterranean. Gov. Cass was accompanied by his family. They remained with us a week; visiting, in the mean time, Bethlehem, the Jordan, the Dead Sea, and the various objects of interest in and near the holy city. The party with the exception of Mrs Cass and one of her daughters who is in feeble health, left us a few days ago for Damascus; whence they are to proceed, via Balbec to Beyroot. At the last mentioned place they will rejoin the ship, (the Constitution,) and proceed to Egypt, touching again at Jaffa on their way, to receive Mrs and Miss Cass on board.

This visit of our distinguished countrymen has been on many accounts highly gratifying to us all. We believe, too, that it will prove to have been useful to the cause in which we are engaged. To us who dwell in this land of strangers, a land that is dry and thirsty in more respects than one, it is a rare and delightful privilege to enjoy, even for a few days, the society of so many friends from our own country.* And their special kindness to us personally, as well as the interest expressed by them in the object of our mission, demands our grateful acknowledgments. Both Gen. Cass and Com. Elliot assured us that it would always give them pleasure to render any service to us personally, or to do any thing in their power to further the enterprize in which we are engaged; and the former on leaving us, generously placed in our hands a donation to the Jerusalem mission, of one hundred dollars.

Our distinguished visitors were treated by the military and civil authorities with the honors due to their rank and character. And the fact that they were our countrymen, and our guests, tended to bring us favorably acquainted with some of the principal men of the place, and to show to all, that although we have no Consul at Jerusalem to protect our rights, we are recognized by the representatives of our government who visit this country; and that their powerful aid is not likely to be withheld from us whenever occasion shall require it. Gov. Cass also took opportunity, in his last interview with Hassan Bey, the general commanding the military force in this place, to commend us, the Americans residing in Jerusalem, to his special regard; and to state to him that although we had no consul residing here, yet we and our object were regarded with deep interest by the people and the government of the United States. The general in reply assured Gov. C. that he should have great pleasure in rendering us any service in his power; and said to myself, that if there was anything he could do for us, or if we ever found ourselves in difficulty, (which, said he, thank God, is not likely to happen under the government of His Highness the Vice Roy,) we must call upon him without ceremony. I ought to add here, that since we came to Jerusalem, with few exceptions, we have been treated by the public authorities with marked civility and respect. These things are mentioned, not because our chief reliance, either for personal protection or for success in our work, is on the strength and favor of men; but because it may gratify our friends to know that the government under which we live is favorably disposed towards us, and that we are privileged with the personal friendship of some men in authority.

Not the least gratifying circumstance connected with the late visit of our friends, was the becoming regard which they paid, while with us, to the Lord's day. They arrived on Saturday, much fatigued; and being unable to see much of Jerusalem on that day, there was of course, a temptation to spend the following day (the Sabbath) in visiting the interesting objects in and around the city. But unlike many trrvellers, they chose to rest on the Sabbath according to the commandment, and to unite with us, both morning and evening, in the exercises of divine worship. The governor of this place had proposed to pay his respects to Gen. Cass and the Commodore on Sunday morning; but they desired him, as it was the Christian Sabbath, to postpone his call until Monday, which he did. Would that all travellers of distinction from Christian nations would thus second our feeble efforts to promote the due observance of the Lord's day, and of all the rules of Christian morality, by the weight of their powerful example. Surely the consciousness of having done right, and of having left an example which it is right and safe for all men to follow, would a thousand times outweigh whatever momentary gratification might be gained by transgressing the divine precept, 'REMEMBER THE SABBATH DAY, TO KEEP IT HOLY.

Our prospects in Jerusalem are on the whole encouraging. Our acquaintance and influence have been extended within the past year, and the demand for Scriptures and tracts has increased. The *cholera* lately visited our city, and in the course of a month swept off some 400 or 500 of its inhabitants. During the prevalence of this terrific disease, we had opportunity to do something for the relief of the sick and the afflicted; by which means some important doors of usefulness were opened to us, which we trust will not soon be closed. Still there is enough of difficulty to try our faith and our patience; enough to make us feel the need of the prayers of our Christian friends at home. We trust they do not forget us, nor the people of our charge. Let them remember, that if ever Jerusalem is to be 'established, and to become a praise in the earth,' it is not the power of *man* that will bring about that blessed event. Our help must come from THE LORD, THAT MADE HEAVEN AND EARTH.

The health of some of us is miserable. We are too few and feeble to be an efficient mission. We ought to have more help. A physician, who is willing to deny himself and work hard for Christ's sake, would be an invaluable acquisition to the mission in Jerusalem, and the instrument of saving the lives, and perhaps the souls, of hundreds. The blessing of many ready to perish would literally come upon him. We will engage that he shall have an interpreter, so that he may begin his work of mercy *immediately*, even before he has learned the language. The field is white. Who will come forth and enter it?

Yours in the fellowship of the Gospel,

GEO. B. WHITING.

* The party consisted of Gen. Cass and lady, with their son and three daughters; Com. Elliott and his two aids; a surgeon of the ship, and two gentlemen attached to the embassy.

MISTAKEN VIEWS OF RELIGION.

One cause which impedes the reception of religion, even among the well-disposed, is the garment of sadness, in which people delight to suppose her dressed, and that life of hard austerity, and pining abstinence, which they pretend she enjoins upon her disciples. And it were well, if this were only the misrepresentation of her declared enemies; but, unhappily, it is the too frequent misconception of her injudicious friends. But, such an overcharged picture is not more unamiable than it is unlike, for I will venture to affirm, that religion, with all her beautiful and becoming sanctity, imposes fewer sacrifices, not only of rational, but of pleasurable enjoyments, than the uncontrolled dominion of any one vice. Her service is not only perfect safety, but perfect freedom. She is not so tyranizing as passion, so exacting as the world, nor so despotic as fashion. Let us try the case by a parallel, and examine it, not as affecting our virtue, but our pleasure. Does religion forbid the cheerful enjoyments of life, as rigorously as avarice forbids them? Does she require such sacrifices of our ease as ambition; or such renunciations of our quiet as our pride? Does devotion *murder* sleep, like dissipation? Does she destroy health like intemperance? Does she annihilate fortune like gaming? Does she embitter life like discord; or abridge it like duelling? Does religion impose more vigilance than suspicion; or half as many mortifications as vanity? Vice has her martyrs, and the most austere and self-denying Ascetic, (who mistakes the genius of Christianity, almost as much as her enemies,) never tormented himself with such cruel and causeless severity, as that with which envy lacerates her unhappy votaries. Worldly honor obliges us to be at the trouble of resenting injuries, but religion spares us that inconvenience, by commanding us to forgive them; and by this injunction consults our happiness, no less than our virtue, for the torment of constantly hating any one, must be, at least, equal to the sin of it.—If this estimate be fairly made, then is the balance clearly on the side of religion, even in the article of pleasure.

For the Register and Observer.

POLITICAL VIRTUE.—No. 2.

If the observations contained in the preceding number are correct, the subject is entitled to the serious regard of all, and that not only as a matter of interest, but of duty; and it may not be illogical to divide it into two classes of duties, those which belong to every citizen in every station or condition, and those which are peculiar to public men, and to candidates for political office. In this paper, we shall consider those duties, which are incumbent on every citizen, however private or obscure his mode of life may be. The duties, which all without distinction owe to their country, may be subdivided into two kinds, direct and indirect. As national prosperity and happiness is nothing else, than the prosperity and happiness of the individuals, who compose a nation, it is evident that whatever promotes the welfare of individuals must contribute to the well being of the community. Hence the good citizen must be a good man, and the good man, while he pursues the course which will eventually be most advantageous to himself, will, as a necessary consequence, promote the best interests of his country. The God of nature has marked out the path of happiness, and that path is the same for nations and individuals. By the unalterable decree of Heaven, every virtue is profitable, and every vice detrimental to those, who practice or indulge them. We may add that both virtue and vice not only affect the authors of them, but extend their influence far and wide, producing happiness or misery, in many instances surpassing all calculation.

If then we would prove ourselves good citizens, we must look well to our own true interest; we must cultivate all those private virtues, which are not only the sources, but the essence of personal enjoyment; we must 'keep consciences void of offence toward God and toward man.' As the only security of other virtues, we must cherish a deep and fervent piety toward the universal Sovereign of the world, doing all things from a supreme regard to his will; we must be industrious, temperate, frugal, prudent, just, ingenuous, and kind. We must endeavor to obtain correct and comprehensive views of our duties and our interests and pursue them without deviation or omission.

Few or none will deny that such a course would render individuals happy; and, if this were the character of all, there can be no question what would be the condition of the community. There would be little or no poverty, and no public provision would be required for the support or relief of the poor. There would be no violations of the peace. No prisons would be required; no costly apparatus of government. Public and private interest being the same, the attainment of one would insure the other.

Though the object and the tendency of the Christian religion is universal virtue, peace, and happiness, we cannot indeed expect that private virtue will, in our day, characterize all the inhabitants of our country, or any other land; but the more we aim at such a consummation of things, the nearer we shall approach it. Under the blessing of Heaven the fruits will be proportioned to the seeds sown, and the care and cultivation bestowed upon it; and it is no less our duty, in present circumstances, to do what we can, than it would be, if we could effect every thing we should desire.

S. W.

THE SABBATH IN HAVRE.

This was the first Sabbath I had ever spent in a Catholic country; and I had not conceived how painful it would be. When I rose in the morning and looked out of my window upon the broad quay, every kind of business was going on, just as it had been the day before. Nobody seemed to suspect, that there was any difference between the seventh and the first day of the week. And was it really the Lord's day, or had I lost my reckoning? I could hardly persuade myself, from morning till night, that it was the Sabbath. The Catholic churches, to be sure, were open, to amuse and delude the people with their idolatrous mummery, and a considerable number of females might be seen in the chancels, and kneeling before the images; but very few men, from what I could learn, ever trouble themselves about the mass or the preaching, except on extraordinary occasions. There is a small French Protestant church in Havre, under the care of a pious pastor, and the congregation is said to be increasing. The want of a chapel where American seamen might hear the gospel preached, has long been felt, and a chaplain had been sent out two or three years before I was there, to make the experiment, with such scanty funds as could be collected for the purpose. Preaching on the Sabbath was commenced in a small upper room; the ships were visited as they came into port, and the masters and crews were invited to attend, but with no very encouraging success. I left the hotel in season for the morning service, and with some difficulty found the place. The Bethel flag was there, not waving high above the chapel, as I had expected to find it, but hung out so as just to clear your head, as if its drooping folds partook of the sadness and discouragement of the few who came there to worship. There were perhaps fifty persons, male and female, present, and among them a dozen sailors. I was sorry to learn, that although there are often from *two* to *five* hundred American seamen in Havre, very few of them ever find their way to the chapel. I attended again in the afternoon, and addressed about the same number, at the request of Mr Ely, the chaplain, who I believe has since gone to Marseilles to engage in the same benevolent work. Never before did I realize how disheartening it must be, for one who loves the souls of his countrymen and does all he can to win them to Christ, in a foreign land, to 'labor in vain and spend his strength for nought.' And yet there are some pious sailors, who are hungry for the bread of life; and it is a matter of devout thanksgiving, that many of these hardy sons of the ocean have already, in our own and in foreign ports, been allured by the Bethel flag, to hear the gospel and live. Let us not 'despise the day of small things,' but believe the promise, that 'the abundance of the sea shall 'ere long be converted to God.'

DISSIPATION—THE SOUTH.

The Mobile Examiner, in noticing the prevalence of yellow fever in that city, and the *causes* which contribute to its increase, gives the following judicious advice to those who are wont to lead the same dissipated life in a warm, that they are in a northern climate. To the source here ascribed, we have no doubt, may be attributed the death of many young men, who seek the south for employment.

'None but the physically blind can avoid the scenes of deep indulgence and general dissipation which daily accelerate the passage of some endearing friend to the silence and decay of an early tomb.—And as a general evil, we are fully persuaded that the supposed predisposition of our climate to disease, is incomparably less fearful in its consequences, than are those mispent hours and interminable carousals which form a striking feature of almost every southern community.

'The natural warmth and buoyancy of our air, awakens congenial feelings in those who respire it; and as if life had let loose all her sweets at once, the incautious victim of his own imprudence, often lets fall and breaks the golden bowl, while endeavoring to drain its honeyed contents at a draught. And thus it is, that the evils resulting from a wrong use, or rather abuse, of Heaven's richest blessings, are but too frequently alleged to the imperfections of those blessings themselves—as if Heaven had intermingled her best gifts with poison.'

CLERICAL TIMIDITY.

This is a charge which we are constantly hearing at the present. The clergymen are afraid to speak out; they are awed into a criminal silence by the powerful patrons of popular vice; and there are honest people, who really believe that nine-tenths of the clergy have directly or indirectly been bribed to lay their hands on their mouths respecting a certain sin by men who live at nine-tenths—to say the least—of the distance over which such a tremenduous bribe was ever carried before.

Respecting the timidity of the clergy, two questions may be asked—First, whether it is true in *any* sense; and secondly, whether it operates in *that* direction, in which popular suspicion pretends to have scented its course?

As to the first of these questions, it must be confessed that our institutions and our mode of conducting them, are admirably calculated to destroy all independence of mind in public men. Once, both in politics and religion, we were divided into two great parties, in the one or the other of which the young adventurer embarked his hopes. He was too much of an idolator perhaps to popular opinion; but he was not reduced to the disgraceful slavery of serving two masters. He knew the size and shape, the position and pedestal of the goddess image before which, at the sound of sackbut, harp and flute and dulcimer, and all kinds of music, he was expected to fall down and worship, as the price of his political eminence. When he had once performed his genuflexions his work was done; and he escaped the fiery furnace for the rest of his life. But now we are broken into a beautiful variety of factions; all of which a man must conciliate before he can be a public favorite. He trembles therefore at the shaking of a leaf.

We have fallen also into the practice of interrogating a candidate before he receives our *most sweet voices*, and it is probable that this practice is not yet carried to its contemplated perfection.

In view of all this, that the public men should become timid is perhaps not wonderful; though it would be wonderful if preachers, who have the least to lose and gain, should be the most timid of the tribe.

As to the second question,—whether public sentiment has surmised the true direction in which clerical timidity operates—be it remembered, that the worst slander is often conveyed in the form of an artful imputation. Is there no other possible motive that may restrain a good man from meddling with an inflammatory subject but selfishness and fear? May he not be unwilling to gratify one man's self-righteousness by preaching against another's crimes?* To hear for others and not for ourselves, is by no means a rare mistake. I know one man, who does not preach on a sub to which he has often been solicited, from fear; and he is not ashamed to own it. HE IS AFRAID OF GOD.—*The Watchtower.*

* And the offender out of hearing too.

For the Register and Observer.

MONUMENT TO DR WORCESTER.

Mr Editor,—Permit me through the Register to ask of the friends of the late Dr Worcester the propriety of erecting a monument to his memory at Mount Auburn, and with the consent of his family, of removing there his remains. Who more deserves our remembrance than he? Of whom may we more properly point out the grave and tell the tale of his life to the stranger whom we lead to that beautiful garden? Fitting spot surely is that of peace and beauty, for the resting-place of one whose whole moral life was peace and beauty. Fitting, surely that he should lie where all may visit, who so loved and labored for the good of all. One does not hazard much in the prophecy that hereafter a yet broader light is to circle his name. We are not all of us yet with him in the fullness of each of those great principles which he advocated so well. Still we cannot but feel that man shall one day be able to bear them,—society is not departing from, but hourly advancing towards them. 'Many things,' said Jesus, 'have I yet to say unto you, but ye cannot bear them *now*.'

It is well to think and speak of the good man. Let him lie where often his memory shall come over us like a pleasant dream. Let him lie with the great and good whom Mount Auburn has already gathered in. The spot shall be holier that his remains are there;—another link shall be added to that chain of sacred associations, which attaches it to the spirits of the living. F. A. W.

Reason is a very light rider, and easily shook off.—*Swift.*

CHRISTIAN REGISTER.

BOSTON, JANUARY 27, 1838.

WASHINGTON'S FAREWELL ADDRESS.

The following communication is from a venerable Father in the ministry, who has attained his 77th year. The suggestion which it contains is a good and important one. Next to the sacred Scriptures we know of no volume that it would be so useful to have circulated through this community and placed in every house and cabin in the nation, as the life and writings of the *Father of our Country.*'

It would be a good measure for Congress to provide for the extensive diffusion of all or a part of his published works. For, one of the strongest hopes of the stability of our free institutions is built upon the noble and mighty influence of the personal character of Washington; upon the fact that we have had the *model* of the True American Patriot and Man in our past. No worthy citizen of these United States can look back and contemplate his biography without a glow of patriotic feeling, and a kindling resolve to make almost any sacrifice of prejudice or personal convenience for the good of the whole Union. There is a name already written upon the scroll of our national history that shall operate as a watchword to deeds of valor and toils and plans of wisdom, in every crisis that may call for the prudent and the brave.

His name and life will have a quickening power as long as Political Freedom is aspired after or enjoyed: and a power too that shall increase with the flight of years.

We think with our venerated friend, that sufficient use is not made of the influence of Washington's character and writings, in order to the culture and prevalence of sound political principles and action on the part of our people.

His writings are the Gospel of Freedom. Indeed, the character of Washington—we say with due reverence—bears the same relation to American liberty and patriotism, that the life and character of our Divine Redeemer bears to the cause of Christianity and universal Freedom.

FOR THE REGISTER AND OBSERVER.

My dear Sir,

For some time past I have had a great desire to see in print and upon an extensive scale, another edition of 'Washington's Farewell Address.' Former editions are chiefly worn out and lost. The general state of the Country in my view renders such an effort seasonable and important. A *large impression* of it would, I believe, make a *good impression* upon the public mind. A bookseller in Boston might enlist others in New York, Philadelphia, &c., in the enterprise, and be well paid for the exertion, and at the same time render an important service to the country in this season of agitation and alarm. The present is an age of experiments. Let this be tried. The *person* of Washington we are told has been kept in wonderful preservation; and it is extremely desirable, that his political wisdom, long experience, and tried patriotism, should be kept as much and as long as possible before the public. That Address ought to be in every public and social Library, and placed under the corner stone of every State and Town house erected in the country. I wish you would set the thing in motion, and secure the farther satisfaction of doing good.

MRS SIGOURNEY'S ECHO TO THE ORPHAN'S CRY.

Our Readers may remember that we published on the 13th of this month an article entitled *The Orphan's Cry*, with a hasty remark or two of our own attached, among which was a suggestion that the circumstance would afford an admirable theme for Mrs Sigourney's sweet muse.

The suggestion was not lost. We have just received the following response which we publish with unfeigned pleasure. We know not which most to admire, the true simplicity and pathos of the poetry or the instant readiness of the distinguished author to follow out even the humblest indication that points towards a work of humanity.

We say now with still greater confidence than before, the Orphan shall hear tidings of her Father living or dead.

To the Editor of the Christian Register.

Hartford, Jan'y 23d, 1838.

Rev. and dear Sir,—The suggestion with which you closed your beautiful remarks upon the Orphan's cry for her Father, you will see by what follows, has been improved by the sweet singer of our city. A friend of mine sent that No. of your paper to Mrs Sigourney, and received in return the beautiful stanzas, which, with Mrs Sigourney's permission, I now enclose to you. I think you will agree with me that they are too beautiful to be kept from the public eye, especially as they will help to give a wider echo to the plaintive voice of the orphan. Respectfully yours, C. B.

FOR THE REGISTER AND OBSERVER.

THE CHILD IN SEARCH OF HER FATHER.

They say I was but four years old,
When Father went away,
Yet I have never seen his face,
Since that sad, parting day.
He went, where brighter flowrets grow,
Beneath Virginia skies,
Dear Teacher, show me on your map
Where that far country lies.

I begg'd him, 'Father do not go!
For since my mother died
I love no one so well as you:'
And clinging to his side,
The tears came gushing down my cheeks
Until my eyes were dim;
Some, were in sorrow for the dead,
And some in love for him.

He knelt, and pray'd of God above,
'My little daughter spare,
And till we both shall meet again,
Oh keep her in thy care.'
He does not come!—I watch for him,
At evening twilight grey,
Till every shadow wears his shape,
Along the grassy way.

I muse, and listen all alone,
When stormy winds are high
And think I hear his tender tone,
And call, but no reply;
And so I've done these four long years,
Within a lonely home,
Yet every dream of hope is vain—
Why don't my father come?—

Father.—dear father, are you sick
Upon a stranger shore?—
Grandmother says it must be so,—
O write to us once more,
And let your little daughter come,
To smooth your restless bed,
And hold the cordial to your lips,
And press your aching head.

Alas!—I fear me he is dead.—
Who will my trouble share?
Or tell me where his form is laid,
And let me travel there?
By Mother's tomb I love to sit
Where the green branches wave,
Good people!—help an orphan child
To find her Father's grave.

TRUTH ON THE GRAVE STONE.

There is truth and point in the subjoined remarks. The fair minded are often shocked at the glaring injustice of epitaphs and obituary notices. Why should any man desire, or even dare, to confound the great distinctions of human character in a place so sacred to seriousness and truth as the field of the dead, or in a matter so important and holy as a biographical sketch of a soul whose mortal career is ended; whose account for good or for evil is accurately made out and carried in; and the real influence of whose life is most exactly written upon the moral history of the race. It is true that the tender heart would gladly forget and cover the faults of a departed friend; but it cannot conceal them, it will rather force them into stronger light, by bedecking his name with a crown of artificial virtues and unmerited eulogy. The best and safest veil for the evils of a character that, with all its faults, we could not help loving, is *silence.*

Few will have the heart to write the defects of a dead fellow man beneath his name, upon the tablet that affection has (with regret but in pious reverence to truth,) left all unchiseled; but neither God nor man will see a monumental lie standing out plain and clear in the face of the world from year to year, without working to expose and nullify it. Much as we love our kindred and friends, we should love *Truth* better. Indeed we only deal with them affectionately as we deal with them truly. Truth is the atmosphere of Love, from which, the instant Love separates, it languishes and corrupts, its breath becomes pestiferous and its embraces cruel.

THE CEMETERY.

Speak nothing but good of the dead, is a maxim which many are willing to practise, who would consider it a real hardship, if it were made to apply to the living. Praise is an article which often adorns the grave stone of a man, who found it but sparingly applied while he lived, and moved, and had an earthly being. In fact the tomb seems to cover a multitude of sins, and as it closes upon its tenant, even those who most envied and hated him, are ready to cry a truce. Where the ties of kindred intervene, this feeling of placableness is much stronger, and while the faults of the dead are consigned to oblivion, their good traits are magnified, and by a sharp vision in survivors, they appear invested with virtues which were never before discovered. It is well enough, that death, at least, should soften the asperities of feeling, which are called forth by the collisions of life. Still it should be remembered, that our estimates of the characters of the dead, may be as erroneous, from the exercise of this lenient feeling, as may be those formed of the living, from a widely different feeling.

In recently conning over the epitaphs in an extensive cemetery, we could not refrain from remarking aloud, 'if these inscriptions speak truly, this burial place contains a virtuous population, whose example could ill be spared by the living;—they were the salt of the community.' We were overheard by a venerable man, who had for half a century officiated as sexton, and who professed to have some knowledge of most of those who had there found their last earthly habitation. 'Not more virtuous than common,' was his laconic response. 'Look here then,' said we, 'is not this the description of an exemplary man.—Sacred to the memory of J. T.—sincere in his friendships, benevolent in his charities, and faithful to his God.' 'True,' replied the sexton, 'it sounds well; but all is not true, that is in print. I knew the man well; he was chosen executor of the estate of his most intimate friend, and when matters were finally wound up, his own condition was found to be vastly improved, while the orphan children of his friend were beggared. This was his friendship, benevolence, and religion.' 'Here then,' said we, 'is one not so lofty in its panegyric.—An affectionate wife, a kind mother, and a valued neighbor.' 'Ah,' said the sexton, 'she was a neighbor of mine, and from cock-crowing until midnight, it might be said, her noisy tongue never ceased scolding her husband, children, and all others who came within her reach,—by all of whom her death was regarded as a relief.' Although somewhat staggered at this, we rallied again. 'Here at least, is the expression of heart-felt grief—a husband entombs the beloved partner of his bosom, and is inconsolable under his loss.' 'Not quite,' replied our cool philosopher, 'he repaired it fully before the lapse of a year.' A monument erected to a father, by filial affection, next arrested our attention. 'How amiable is this expression of gratitude! a son deplores the loss of the guide of his youth, and bathes with his tears the grave of an affectionate parent.' 'His grief has never been violent,' said the overseer of graves, 'and they who know him are much mistaken, if he has not unceasingly rejoiced at the old man's death, which has put into his power to spend in profligacy, what the father accumulated by avarice.' Presuming that the aged sexton had no inducement to falsify, we silently mused, and mourned, that a place so solemn as a grave yard, to which men should resort for a lesson of wisdom, should be made to speak so untruly. Various other monuments of costly materials, were examined in turn with similar results; a fond wife inscribes on the tomb of her husband, who was an avowed infidel, the impressive lines,

'My flesh shall slumber in the grave,
'Till the last trumpet's joyful sound,
Then burst the chains with sweet surprise,
And in my Savior's image rise.'

An indiscreet father places in glaring capitals on the tomb of his son,

'Many fall as sudden, not as safe,'

although he had fallen in a duel; a glowing description is given of female loveliness, which, like a flower, is transplanted to bloom in heaven, although the subject had fallen a victim to the midnight rout, and had died as she had lived, thoughtless of God and eternity; a speculator and sharper, has as his *appropriate* motto, 'an honest man's the noblest work of God;' a professor of religion who had been a continual thorn in the side of his minister, is described as 'a supporter of the church, and the friend of religion;' and a multitude of others, which may be recorded by any who will take the trouble.

We were about to retire, when our venerable companion invited us to another part of this field of the dead. 'You must not,' said he, 'imagine that tombstones never tell the truth; here is one, a plain slab to be sure, but it tells the truth of a poor serving girl, who was honest, humble, and pious—and here is another which tells nothing but the truth,—John Thomas, born June 1800, died July 1830,—that said the sexton quaintly, is the safest kind of an epitaph.—*Presbyterian.*

CELEBRATION OF FOREFATHERS' DAY IN HILLSBORO, ILL.

We find in the Old Colony Memorial the following letter from a correspondent in Illinois, giving an account of the celebration of the Pilgrim's Anniversary, in Hillsboro, where our readers remember that Mr Huntington is located as minister to a small flock, composed, for the most part, of Emigrants from the Old Colony. We are glad to hear in various ways of the flourishing condition of that intersting settlement and of the success of our worthy missionary.

Hillsboro' Ill. Dec. 23, 1837.

The anniversary of the Landing of the Fathers was celebrated in this place by a considerable number of their immediate descendants and other citizens, who joined them, in a manner corresponding as nearly as local circumstances would admit, with the usages of 'good Old Colony times.' True it is we could not command with the outward eye that inspiration of local scenery so *indescribable*, in its effects upon the minds of those, who annually assemble around Forefathers' Rock, to honor the memory of their venerated ancestors. We could not stand,

'On the hill whose icy brow,'
Rejoiced when he came, in the morning flame,
When the sea around was black with storms,
And white the shore with snow:

But blessed be God, 'there is a spirit in man and the inspiration of the Almighty hath given him understanding,' so that through the instrumentality of imagination, he may recall in some imperfect degree at least, the scenes and events with which he has been associated, though home, family, friends and townsmen, are so widely separated, as to render personal communion impracticable.—It was under the influence of such sentiments, that I most cordially joined with many of our friends in this far off western world, to commemorate an event, which with you has from time immemorial, been consecrated by the solemnities of Religion and the festivities of overflowing gratitude.

On the evening of the 20th, a social circle of Old Colony friends was seated round a comfortable fire, discoursing upon the various advantages and disadvantages of a comparatively new country—and the gradual improvement of

society, in the arts, institutions and conveniences so essential to the happiness of man. You will not think it strange that through the force of early association—our thoughts and conversations should revert to that eventful day, (the anniversary of which was near at hand) when the hardy adventurers of the Mayflower, with axe in hand, left their ship at anchor 'to seek some sheltering grove' and provide a temporary protection from the rude blasts of 'winter's sullen face.' With you the day of *log cabins* has long since passed away. The comfortable dwelling and the stately edifice have supplanted the humble habitations, which necessity imposes, upon the first settlers of all new countries, whilst in this western world, thousands annually arrive, who though not exposed to all the perils that beset the path of the Pilgrims, are still obliged so far as worldly means are concerned to commence life much in the same manner. It should be observed, however, that in most parts of this flourishing State, the work of improvement in all the accommodations of life, advances with a rapidity hardly known in the older portions of our country. But to return from this brief digression—at the close of the conversation above alluded to which had run pretty widely into Pilgrim lore, the Rev. Wm. P. Huntington, one of the party present was invited to deliver an address on the coming anniversary, and though the intervening time was very short, obligingly consented to gratify the wishes of the company. A liberal fragment of Forefathers' Rock, originally received from our venerable friend Doctor Thacher, formed the solid basis of our proceedings, and proved quite an object of curiosity to many of our citizens. Upon the invitation of Mr D. B. Jackson a social dinner party was arranged, with a view to test the quality of that old charter dish called *Succatash*, so indispensable a part of your anniversary arrangements, in which experiment it was conclusively shown, that in this matter the *West* can enter into successful rivalship with the *East*.

The services of the occasion were opened at seven o'clock in the evening.—The same hymns and tunes were sung that have so often been wafted on the breeze as it hovered over the tombs of the Fathers, when of old—

> 'The leafless tree repeated
> The music of their psalms.'

The sermon though prepared at so short notice, was highly interesting and eloquently delivered—presenting a brief sketch of the difficulties encountered by the 'first comers'—a just delineation of their elevated moral character—their fearless, uncompromising devotion to the cause of civil and religious liberty—and the glorious results of their labors as manifested in the free institutions of our country. The closing remarks in relation to the present times, were highly appropriate and judicious, showing the importance of returning to the simplicity of former days—and of enquiring after those old paths of purity, piety and industry which alone could secure us from that destruction, which history chronicles as the fate of those nations whose downward path has been preceeded by the prevalence of extravagance, licentiousness and irreligion. I have thus endeavored to give you some account of our doings on 'Forefathers' day:' this being the first celebration of the kind (as I believe) that has ever occured in the Mississippi valley—by which you will perceive that some at least who wander from the land of their Fathers, still hold them in grateful remembrance. It is my purpose shortly to give you a more particular account of this place and state generally.

W. S. R.

MR TODD'S SERMON.

This production does not seem to have added many laurels to the reputation of its writer.

Several religious papers have spoken of it in no very favorable terms.

Our Readers may not be unwilling to read the following strictures by the *Presbyterian*, an ably conducted paper published in Philadelphia.

No writer can expect to prop up his own cause by unjust and false censures of another party. His own doctrinal friends will not thank him for his essentially weak and unworthy defence.

A Sermon delivered at the dedication of the house of worship, erected by the First Congregational Church, in Philadelphia, Nov. 11, 1837, *by Rev. John Todd.*

The title of this sermon is 'Principles and results of Congregationalism,' and the whole strength of the author is employed in eulogizing the principles, and glorifying the results of the mode of Church Government, which he from preference has adopted. At this we feel not disposed to utter a word of complaint, and had not the author travelled out of his way, to assail other denominations, we should have left him to the full enjoyment of his complacency. As it is, however, we have never seen opinions so confidently expressed which were so liable to criticism. As an argument, the discourse is flimsy, disjointed, and contradictory; and in point of spirit, it is as far removed from charity as could well be supposed. We could easily verify these statements, if this were the proper place, but we at present dismiss the matter, with the single remark, that if the Presbyterian Church is involved in strife, and 'has not pity enough to keep together, or separate peaceably,' the whole evil is to be traced to the intrusion of Congregationalists, who had not piety enough to keep out of the Church in whose creed they did not believe, or piety enough when in, to keep from assailing the creed which they had professed to receive. The author from his intimate acquaintance with the practice of his own brethren, may well enough perhaps, observe, that all creeds are perfectly futile as defence against the admission of error into a Church. The creed of the Presbyterian Church was always strong to preserve purity of doctrine, until it encountered a class of men, sons of the Pilgrims too, who have verified the maxim, that creeds are effectual only with the honest.

CLERICAL CONVENTION AT WORCESTER.

The only account we have seen of the doings of the adjourned meeting of this convention is contained in the Worcester Palladium of the 24. whose remarks we copy entire, and without comment.

As was announced in our last paper, this body reassembled in this town on Teusday the 16th inst. About one half of the clergy of the County were in attendance. Mr Peabody of Worcester, from the committee chosen for the purpose at the former meeting, reported a Declaration to be adopted as expressive of the sentiments of the Clergy of Worcester County on the subject of American Slavery. The reading of it occupied eighteen minutes. It maintained the generally received opinions of the abolitionists. A discussion then commenced—not so much on the merits of the report, as on the propriety and expediency of any organized action by ministers on the subject. Dr Bancroft of Worcester spoke in opposition to the adoption of the report. He was followed by Mr Sullivan of Worcester, also in opposition. Messrs Grovesnor of Uxbridge, Allen of Shrewsbury, and Nelson of Leicester, spoke in support of the Declaration. Dr Thayer, of Lancaster then addressed the convention in opposition to any organized action by the clergy; and was followed by Mr Peabody in favor of adopting the report of the committee. As soon as he had concluded his remarks, Mr *Barbour* of Charlton took the floor and moved the question,—Mr Miller of Worcester rising at the same moment to speak. Sundry significant hints, from various parts of the house, about GAGGING *the members of the convention*, induced Mr Barbour to withdraw his motion; and Mr Miller then proceeded to address the convention. When he had concluden Mr Barbour was again on his feet with sundry other members; some calling for the *question*; others asking for an opportunity to express their opinions. Mr Henry of Sturbridge commenced a speech, and was called to order; but was permitted to proceed, upon his assurance that he would occupy but two or three minutes. When he had finished his harrangue, Mr Barbour again moved the question: and amidst the excited protestations of many members, it was put and decided as follows:

YEAS—G. Allen, Jos. Allen, I. R. Barbour, H. Bardwell, N. Beach, J. Boardman, S. G. Buckingham, M Burditt, John Clark, Josiah Clark Elnathan Davis, E. Demond, Wm. Eaton, C. B. Elliot, Brown Emerson, N. H. Emerson. J. L. Estey, J. D. Farnesworth, G. Fisher, John Fiske, Chas Forbush, Jos. Goffe, G. Goodyear, J. Greene, C. P. Grovenor, D. A. Grovesnor, Samuel Henry, F. Horton, J. Kimball, S. Lincoln, S. May, W. Morse, J. Nelson, L. Packard, W. P. Paine, C. H. Peabody, D. Peabody, J. Porter, L. Tracy G. Trask, T. W. Tucker, J. Wilde, Geo. Waters, M. Winch, R. Woodruff, W. Sanford,—Shumway, E. Smith, T. Snell, M. Stone, R. Carver, W. H. Richards, D. R Lampson, N. D. Jones, W. S. Campbell, —Ball, C. Brown, R. Livesey—58.

Nays—J. Aldrich, I. Allen, A. Bancroft, E. Carpenter, S. Clark, S. S. Cutting, A. Hill, D. Holman, A. S. Lyon, R. A. Miller, M. G. Pratt, T. R. Sullivan, N. Thayer, J. E. Woodbridge —14.

Some of the members refused to vote, on the ground that *free discussion had been suppressed* by the majority. They were unwilling to vote till they had given the reasons for their decision. But the majority were in haste to be relieved from a position in which they were evidently uncomfortable. They therefore *gagged* their brethren with the *previous question*; FORCED the adoption of the Declaration; and dissolved the Convention as rapidly as possible.

FIRST FRUITS OF THE ANTISLAVERY EXCITEMENT IN THE CHURCHES.

The Paper from which the account given above was extracted, contains the subjoined intelligence in relation to the effects of the introduction of the exciting subject of abolition into the churches.

Antislavery in the Churches.—We regret to announce that the Rev. Mr Woodbridge has asked for a dissolution of the connection between himself and the Union Church and Society in this town, in consequence of the difference of opinon which exists between them on the subject of abolition. Mr Woodbridge believes it to be one of those questions, in the agitation of which it is not his right or duty to join; and which ought therefore to be kept out of the churches. The majority of his parishioners are of a different opinion.

We have been informed also that Rev. Mr Ballou of Mendon, has been obliged to ask for a dismission from his parish, in consequence of having neglected what his people believed to be his appropriate duties, to aid in the antislavery measures.

ACADEMIGAL LECTURES ON THE JEWISH SCRIPTURES AND ANTIQUITIES.

The first volume of this valuable, learned, and elaborate work has just publicly appeared in a truly beautiful form. It is not a book to be lightly read or lightly spoken of. We can only say, that from the time of its announcement as being in preparation, general expectation has been highly raised in regard to it, and that, as far as we have examined the present volume, or heard the opinions of those who are more competent to pass judgment upon its merits, we are happy to believe that it constitutes a noble addition to the many and high claims of its distinguished author to public esteem and honor, as a scholar, a divine, and a devoted supporter of American Literature.

We learn that Rev. Ephraim Peabody has accepted the unanimous invitation of the Unitarian Society in New Bedford to become their minister in connection with Rev. Mr Morrison.

PEACE LECTURES AT THE ODEON.

We are requested to mention that the managers of the American Peace Society have made arrangements for a course of Lectures in this city on the subject of peace, to be delivered by several distinguished friends of the cause. The first is to be given by the Rev. Henry Ware, Jr., D. D., *on Monday evening next* (29*th inst.*) *at 7 o'clock in the Odeon;* and they are expected to be continued in the same place, on the same evening of each week, until the course is completed. Lectures are expected from Dr Channing, Amasa Walker and others.

The public will no doubt be attracted to Lectures on such an important subject, and by such men; and we have no doubt that great good will result from this measure of the managers to diffuse information in regard to their principles, and operations, and to awaken interest in their holy cause.

A collection to defray the incidental expenses will be taken up each evening.

OBITUARY.

FOR THE REGISTER AND OBSERVER.

MISS NANCY A. PROUTY.

Died suddenly, in Brookfield, on the 12th inst. Miss Nancy A. only daughter of Capt. Elliot and Mrs Nancy Prouty, in the 22d year of her age.

In the mysterious ways of God, this young lady, in the bloom of life—in the midst of great usefulness, and in perfect health, was almost instantly deprived of life by being thrown from a carriage. She breathed about an hour after receiving her mortal wound, and fell asleep, to awake, doubtless, in that state, where all the avenues to death will be barred, and life will bloom immortal. Miss Prouty was truly amiable and kind in all the relations which she sustained. She was the beloved friend and companion, as well as the dutiful and affectionate child of her parents;—the tender sister of a young brother;—the faithful and eminently successful teacher of children and youth, and a consistent and exemplary Christian. In her character there were singular matureness, purity and decision,—unaffected dignity and unostentatious goodness. To be useful seemed to be the governing principle of her life, and the great object of her desires and pursuits. Though above the necessity of teaching school for a livelihood, she chiefly spent nearly one third of her short life in this arduous and responsible work. She loved instruction, and delighted in communicating knowledge,—seemed peculiarly fitted for the employment, —gained the love of her pupils,—the confidence of their parents, and the approbation and respect of all. And long will her memory be embalmed in the hearts of the many who have known her worth, and of those who have enjoyed the advantage of her counsel and instruction. And now, though dead—suddenly cut off from among the living, in all the freshness and beauty of youth, she yet speaks to the young, by her virtuous and useful life, saying, 'Go, and do likewise:' and, in her death, 'Be ye also ready; for there is but a step between you and the grave.'

In the life and conversation of this estimable young lady, there was much to admire and commend. She justly endeared herself to her parents and friends, by the sweetness and ingenuousness of her disposition, and the dutifulness and affability of her deportment. Being exact and faithful in the performance of her duties, active and diligent in her labors, her light was not concealed, nor were her talents hidden or wasted.—At the early age of fifteen she made a public profession of religion, and united herself with the church of Christ. Her faith was a living principle, strong and vigorous, governing the heart and life; and evinced by walking worthy of her high and holy vocation, and adorning the doctrines which she professed, by a life of piety and charity, free from all exclusiveness of spirit and sectarian bitterness of feeling.—Let not her bereaved and afflicted parents, then, be disconsolate. They mourn not alone. A whole community suffers and sympathizes with them. Nor can they mourn without hope of again seeing and knowing their beloved daughter in a better and brighter world, where death cannot separate them—where sorrow never comes.

FOR THE REGISTER AND OBSERVER.

In Fitchburgh, on the 15th inst. Timothy J, son of Mr J. P. Webber late of Lowell, 15.

The friends of this youth are richly blessed in the consolation which they can derive from a remembrance of his character. As a child he was affectionate and dutiful, and possessing a temper naturally amiable, his general deportment awakened the interest of those who occasionally saw him. He was fully aware of the fatal termination of the disease, a consumption, under which he suffered; and it was the first desire of his heart to become reconciled to the will of his Father in Heaven. To this Being his prayers were offered for the pardon of his sins and for assistance in acquiring the spirit of faith and submission.

We believe that his efforts were not in vain. He manifested entire submission to the appointment which called him in early years from the interests and pleasures of life. He delighted to speak of the love of God and kindness of the Savior—was calm and full of hope when conscious that the cold hand of death was upon him.

CONGRESS.

During a large part of the time since January 1st, Congress has been occupied on subjects out of the usual course of legislation.

In the Senate, Mr Calhoun's resolutions, and the resolutions of the State of Vermont, have been discussed from day to day, and have called forth some able speeches.

Other resolutions, on points similar to those embraced by the resolutions of Mr Calhoun, have been offered, among which are the following by Mr Mc Kean.

1. Resolved, ThatCongress possesses no power under the constitution to abolish slavery where it exists in any one of the states of this Union.

2. Resolved, That it is inexpedient, at this time to legislate on the subject of slavery in the District of Columbia.

Mr Smith, of Indiana, offered the following proviso, as an amendment to Mr Calhoun's third resolution:—

Provided, That nothing contained in these resolutions shall be construed or understood as expressing an opinion of this Senate adverse to these fundamental principles of this Government, 'That all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness. That the freedom of speech and of the press, and the right of the people peaceably to assemble to petition the Government for redress of grievances, shall never be abridged. That error of opinion may be tolerated, while reason is left free to combat it. That the Union must be preserved.' But, on the contrary, all those constitutional, fundamental, and political truths, are expressly recognized by this Senate.

Another subject which has excited some interest is the doings on the Canada frontier.

Mr Clay made some remarks on the burning of the steamboat Coroline in our waters, on the lake, by British forces, and said that ample reparation ought to be insisted on.

Mr Calhoun replied, and is said to have been unusually personal, in his remarks bearing on Mr Clay A bill has been submitted and is in progress providing for the maintenance of our mutual obligations on our inland frontier.

The Sub-Treasury bill is soon coming under consideration.

In the House of Representatives, as well as in the Senate, very few important bills have been passed, and but little progress has been made in the usual business of the session.

Among other subjects, much time has been spent on the question of the right of Messrs. Prentiss and Word, of the State of Mississippi, to a seat in the House.

A good deal of heat has been excited in the discussion of this subject, especially between Mr Gholson and Mr Wise,—to such a degree, indeed, that Mr Mercer thought it expedient to submit the following resolution,—which was laid on the table.

Resolved, that Messrs. Gholson and Wise, between whom warm words have passed in debate, be required to declare that they will not prosecute farther the quarrel which rose between them.

In the House, the committee on the Judiciary has reported in favor of the Senate bill to abolish public executions.

The Senate did not sit on Saturday 20th.

The House was chiefly occupied in considering the reports of several Standing Committees. Mr Cushing brought forward a Resolution from the Committee of Foreign Affairs calling upon the President to obtain information as to the propriety of entering into negociations with the Court of Denmark for the purpose of obtaining therefrom indemnification for the value of two prizes taken by Commodore Paul Jones.

MASSACHUSETTS LEGISLATURE.

A detailed account of the proceedings of the Legislature would contain but little interest, as no questions of much importance have been under discussion.

In the Senate, on the 18th, on motion of Mr Spofford it was ordered, that the special joint committee on the subject of Camp Meetings, inquire into the expediency of repealing all laws which authorize the sale of ardent spirits as a common drink in this Commonwealth, and of prohibiting the same under fines and penalties —the fines in all cases to be applied to the support of the poor of the town in which the offence shall be committed. Sent down for concurrence.

In the House, on the 19th, on motion of Mr Greene of New Bedford, it was ordered, that the Committee on Public Charitable Institutions be instructed to consider what alterations, if any, are necessary, in the act to provide for the confinement of Idiots and Insane Persons. Sent up for concurrence.

In the Senate, on the 20th, a resolve for the purchase of the twelfth annual report of the Prison Discipline Society was passed and sent to the Governor.

A bill concerning the West-Stockbridge Railroad Corporation was passed to be engrossed.

A committee on Banks has been appointed.

A proposition has been made to allow Insurance Companies to invest a large portion of their funds in Railroad stocks.

During the remaining days of the session, Wednesday included, the business in both houses has been principally of a local or private nature, and of course not generally interesting.

INTELLIGENCE.

Supreme Court, United States.—This court, met pursuant to law, at the Capitol, January 8th. It is thus constituted;

Hon. Roger B. Taney, of Maryland, *Chief Justice.*

Associate Justices.

Hon. Joseph Story, of Massachusetts.
Smith Thompson, of New York.
John McLean, of Ohio.
Henry Baldwin, of Pennsylvania.
James M. Waine, of Georgia.
Philip B. Barbour, of Virginia.
John Catron, of Tennessee.
John McKinley, of Alabama.

Charles River Bridge.—The report of the Committee of the Legislature in relation to this Bridge, is printed. They value the Bridge at $25000, which sum the committee recommend that the State should pay for it, out of the Warren Bridge fund. There will then remain something over ten thousand dollars of that fund, to support the two bridges. This balance it is proposed should be offered, together with both bridges, to Boston and Charlestown, and that after *that offer* the State should have nothing more to do with them.—*Bunker Hill Aurora.*

The Exploring Expedition.—The New York Journal of Commerce states, that Capt. M. C. Perry is appointed to the command of the exploring squadron, in place of Capt. Kearney, and that it is to consist of the Sloop of war Levant, just launched at Brooklyn, and which will not be ready for sea under two or three months, the store ship, one of the clip per brigs, and the Baltimore schooner.

Free Blacks in Pennsylvania.—The Pennsylvania Convention decided, on Saturday last, by a majority of 77 to 45, after a long debate, and after a session of ten successive hours, to confine the right of suffrage to the *White* inhabitants.

The Annual Report of the Treasurer of the Boston and Lowell Railroad, states, that the profits of that Road for 1836, amounted to $89,798, and that the profits of the same Road in 1837, amounted to $102, 261, showing an increase of profits in one year, of $12,463. It also appears that the profits of the Worcester Railroad for 1837, have exceeded by more than $23,000, the profits of the same Road in 1836.

Maine.—The Supreme Court of Maine, in reply to the application of the Senate, have given the opinion that the legislature, in deciding upon the election of Governor, have no right to go behind the official returns, for evidence to contradict those returns. It is presumed that the Senate will be satisfied with this decision, and that they will accept the report of the Committee, declaring the election of Mr Kent, in concurrence with the House.

Education.—A convention of Teachers and other persons interested in the cause of education in the County of Middlesex, was held on Wednesday, at Lexington, at which an association was formed to be called 'The Association for the Improvement of Public schools in the County of Middlesex.' A constitution was adopted and officers elected for the ensuing year. Samuel Hoar, of Concord was chosen President, and William Jackson, of Newton, Elish a Bartlett, of Lowell, and Charles Thompson, of Charlestown, were chosen Vice Presidents. Horace Mann, the Secretary of the Board of Education, was present and made some forcible and eloquent remarks.

It is truly gratifying to see such a spirit at work in relation to our public schools. The consequences must be highly beneficial to the rising generation.

Charleston and Cincinnati Railroad.—The city of Charleston has resolved to issue stock to the amount of $100,000 bearing an interest of five per cent per annum, and redeemable at pleasure, for the purpose of loaning it to the Charleston and Cincinnati Railroad Company. The object of this loan is to enable the Company to make up the amount of $8,000,000, required before the charter granted by the several States through which the road will pass, can go into operation. The sum still required is $400,000.

Slave Trade.—A letter from Matanzas, published in the N. Y. Journal of Commerce, states, that a Portuguese schooner from Africa, with about 200 slaves on board bound to Matanzas, was lately wrecked at Harbor Island, all the slaves drowned but 50, and these taken on landing by the British government there.

Trial for Slander.—Elizabeth R. Long, a young woman of this city, of respectable family and unblemished character, sued Lorenzo D. Fleming, a preacher for slander. The suit was tried before the Circuit Court for this county, in January last, and terminated in a verdict for the plaintiff, for $200 damages with costs. The Jury would have given $1000, had the defendant been able to pay it. He moved for a new trial, and obtained it. The case was therefore tried again before the same court, on Tuesday, the 9th instant, and terminated in a verdict for the plaintiff for $400 of damages, with costs. Thus has the slanderer been taught that he cannot with impunity, and from the promptings of dastardly malice, assail those whom he supposes to be defenceless. A slanderer of any kind is a villian; a slanderer of woman a villian in a double sense. But to slander a woman, who is defenceless, without the shield of powerful and active friends, bespeaks a soul which we can hardly find terms fit for describing. But such wretches generally find that those whom they suppose to be defenceless, and therefore select for victims, are yet strong in the protection of our honest community. They do not appeal in vain to a jury of husbands or fathers.—*Philad. Ledger.*

George Bancroft, Esq. was sworn into office on Saturday, as Collector of this Port, and will enter on the discharge of his official duties this morning.

E. L. Frothingham, Esq, has been appointed cashier at the Custom House, and will enter on the duties of his office this day. Mr F. is a very correct financier, and amply competent to the station.—*Post.*

The Grand Jury of Alton have found bills of indictment against a number of individuals concerned in the affair of the 7th of November, including those engaged in the attack, as well as defence of the building. The trial of Rock, one of the assailants, came on before the Municipal Court on the 4th instant. The jury returned a special verdict that the defendant, in their opinion, was guilty of the various charges laid in the indictment, but that they return him not guilty, on a question of jurisdiction.

From the West.—By the Western mail of last evening, we have accounts from the Niagara frontier to Tuesday last The subjoined extracts embrace all that is important. Gov. Marcy returned to Albany on Friday afternoon.—*Dai. Adv.*

The Patriot Army Disbanded—The Barcelona.—Night before last the *soi disant* Patriot Army on Navy Island, evacuated that position, crossing in their boats to Grand Island, surrendering their arms to the United States authorities, and disbanding their forces. The cannon belonging to the State, were returned in a scow to Schlosser, and on the way, with all the men on board, came near going over the Falls. She had fallen far down the current, and the men had given up the case as hopeless, when a gale from the Northwest sprang up, and by the aid of their blankets, watted them on shore.

The British Flag was yesterday morning hoisted on Navy Island.

The Barcelona went down to Schlosser yesterday morning. Three armed British schooners, upon the supposition that she was there to bring up the munitions of war of the disbanded army, were stationed below Black Rock to intercept her, with orders to hail her, and upon her refusing to lay to and be searched, fire upon her.

We understand that the proper representations having been made to the British Commandant by Gen. Scott, she came up early this morning without molestation, to Black Rock Dam, where she now lies. We trust that this vexatious war, so far as the Navy Island men are concerned, is ended, and that no measures will be taken to reconcentrate the disbanded forces.

The disbanding of the forces at Navy Island has furnished an opportunity for ascertaining the number who were there assembled. They mustered in all 510, who were enrolled. Besides these there were something like 150 supernumaries.

Gen. Van Rensselaer, of the late Patriot Army, Navy Island, was arrested last night by one of the U. S. Deputy Marshals, and liberated on giving bail for his appearance at the next session of the United States Circuit Court.

The bail taken was Mr Van R's. own recognizance in the sum of $3000, with Dr E. Johnson, George P. Barker, and H. K. Smith, Esqrs. in the additional sum of $1000 each.—*Buffalo Com. Adv.*

The New British and Foreign Temperance Society has offered a prize of £100, 'for the best Essay on the benefits of Total Abstinence from all Intoxicating Drinks.'

The Sultan Mahmoud, being persuaded that the habit of lying stretched on sofas mokes his subjects lazy, orders that chairs shall be used in all apartments in future.

By the new prison rules which have received the sanction of the British Secretary, culprits sentenced to solitary confinement will have to pass one day in five in a dark cell.

MARRIAGES.

In this city, Mr Horace Bacon, of Roxbury, to Miss Miranda Woods.

Mr James White to Miss Angeline Hodges, of Mansfield.

Mr Carr Favor to Mrs Harriet Savage.

Mr Henry T. T. Collier to Miss Maria Louisa, daughter of Jona. W. Lillie.

In Charlestown, Capt. Isaac Smith to Miss Maria, daughter of Edward Nichols, Esq. both of C.

In West Cambridge, Mr Wm. A. Whittemore, of Charlestown, to Miss Abigail C. Tufts, formerly of this city.

In Holliston, Mr Nath'l Whiting of this city, to Miss Rebecca, daughter of Titus Bullard Esq.

DEATHS.

In this city, Mrs Phebe, relict of the late Mr John Gibson, 62; Mrs Jane Osborn Fish, late of Waterville, Maine, 42.

In Hopkinton, Jan. 11th, Nathan Phipps, Esq. 56.

In West Boylston, Sept. 15th, Noah D. 12 years; Oct. 12, Vesta W. 1 year; Nov. 13, Augustus E. 3 years—children of Dea. Noah Smith.—Nov. 22d, Dea. Noah Smith, 39; Dec. 2. Mrs Mary widow of Dea. N. Smith, 38.

In Belfast, Me., very suddenly, on the 15th inst. Mrs Margaret, wife of Mr Reuben Sibley, and daughter of John Reed, Esq. of Orono, 25. Mrs S. was an amiable and excellent woman, and while her loss to her husband and infant children, is irreparable, her death is deeply felt by all her acquaintance and neighbors.

In Mobile, Mr Henry Daggett, assistant cashier of the Bank of Mobile, 43.

ELOCUTION.

A CLASS for the instruction of young gentlemen in Elocution, will be formed at Chauncy Hall, Chauncy Place, on the afternoon of Wednesday, the 7th February, at 3 o'clock, and will continue to meet on the afternoons of Wednesdays and Saturdays.

Terms.—For pupils over ten years of age, eight dollars for the *first* course of lessons, occupying ten weeks; for pupils under ten, six dollars; for pupils attending a *second*, or any subsequent course, Five dollars.

Boston, Jan'y 27th, 1838.

WILLIAM RUSSELL.

*** *Mr R. may be found daily in the forenoon, at Chauncy Hall School.*

G. W. PALMER & CO.

PUBLISH and offer for sale, the following list of School, and other Books;

Abbott's Family at Home,
do Little Philosopher,
Blair's Outlines of History, Chronology, &c.
do Chart of do do
Blake's Geography for Children.
Boston Reading Lessons, for Primary Schools,
Child's Botany, with plates,
Channing's Works, 1 vol. 8vo.
Frost's Elements of English Grammar,
Goodrich's Geography, and Small Atlas,
do do New Atlas,
Grund's Geometry, part 1,
do do part 2,
do Elements of Natural Philosophy,
do Elements of Chemistry,
do Astronomy, with colored plates.
do Algebraic Problems and Formulæ,
do Exercises in Algebra,
do Key to do
do Exercises in Arithmetic,
do Key to do
Greenwood's Psalms and Hymns,
Hall's Lectures on School Keeping,
do to Female Teachers,
Hildreth's View of the United States, for Schools,
Holbrook's Geometry,
Parley's Arithmetic,
do Book of the United States,
do First Book of History,
do Second do
do Third do
do Book of Mythology,
Russell's Lessons in Enunciation,
do Gesture, (new ed. improved.)
Sacred Melodies, by Mason and Webb, 4to
Sullivan's Political Class Book,
do Historical do
The Family Nurse, by Mrs Child.
The Farmer's Own Book,
Woodbridge's Geographical Copy Book,
Walsh's System of Book Keeping,
do Mercantile Arithmetic,
Worcester's Primer,
do Second Book in Reading and Spelling,
do Third do do do
do Fourth Book in Reading,
do Spelling Book,
Walker's School Dictionary,
Johnson's and Walker's do

In addition to the above, they will constantly keep and have for sale, on the most favorable terms, a general assortment of School, Classical, Music and Miscellaneous Books and Stationary.

j 27 No 131 Washington street, up stairs.

NOYES'S PROPHETS.—JAMES MUNROE & CO., have lately published a new Translation of the Hebrew Prophets, arranged in chronological order. By Geo R. Noyes.—In 3 vols. 12mo.

'Mr Noyes has now accomplished a translation of all the prophetical books of the scriptures. He has persevered with most praiseworthy diligence, though we regret to say, but limited support has been yielded to his work. Much benefit in the way of understanding some of the most difficult portions of the scriptures can be derived by all classes of readers from an examination of these translations. They embody some of the results of the most recent investigations which have been made in Germany in the Hebrew Scriptures.'—American Biblical Repository for January, 1838.

j 27 Boston Bookstore, 134 Washington st.

PURE SPERM OIL.

E. T. HASTINGS, 22 Merchants Row, has constantly for sale Winter, Fall, and Spring strained Sperm Oil, of first quality, for family use. Oil cannisters of various sizes.

Oil sent to any part of the city, free of expense.

jan 13 istf

FOR SALE, IN BRIGHTON, A BOARDING-SCHOOL ESTABLISHMENT.

THE Subscriber, having, for several months past, been afflicted with a bronchial difficulty, which has nearly deprived him of the use of his voice, and finding no immediate prospect of relief, but in a change of business, has been induced by the advice of friends and eminent physicians, to relinquish his profession as a Teacher, and now offers his situation for sale; which consists of a large dwelling-house, fitted up for the accommodation of boarders, an academy of ample size, and fifteen acres of valuable land, well stocked with choice fruit.

The School has enjoyed a very liberal share of public patronage during the last eight years, which, so far as the Subscriber's influence extends, will be transferred to his successor. It is situated about one third of a mile south of the village, and perfectly retired, being separated from it by a beautiful grove. If preferred, the buildings will be sold with but part of the land. Possession given on the 1st of April next. Terms liberal.

If not sold by 1st of March, it will be to let.

JONAS WILDER.

Brighton Jan. 17, 1838.

REVIEWS OF FOREIGN WORKS. Edinburg, $3, London Quarterly, $3, Westminster, $3, Foreign Quarterly, $3—the four for $8.

As organs of sound criticism, as repositories of literary reference and scientific information, these Reviews continue unrivalled. They are sought after and read, not only in Great Britain, but in every court and nation in the European continent. They are acknowledged to be the most interesting of all European Periodical Works; nothing that is valuable in politics, in science, or in general literature, escapes their notice. No periodical works have ever attempted the vast range which they take of human affairs; nor can any legislator, philosopher, or scholar, entirely neglect them, without feeling the inconvenience attending this deficiency.

Notwithstanding the large number of Republications in this country, it is well known that many works of extraordinary merit appear in Europe that do not reach this country until long after their publication, if at all; and those among us, who are learned, or curious, or searching after useful information, have no means of knowing their character, or may be their existence, but through the medium of a foreign review; nor should the statesman or the intelligent citizen be content with that meagre view of politics, which is afforded by the discussion of local interests alone.

The above valuable Reviews, together with Blackwood, $5, and Metropolitan, $4—or the two for $8, are furnished to subscribers at the Literary Rooms, 121, Washington st.

jan 27 WEEKS, JORDAN & CO.

AMERICAN INSTITUTE OF INSTRUCTION.—The introductory discourse and the lectures delivered at Worcester, before the American Institute, during the month of August, 1837, are this day published under the direction of Censors. Introductory Discourse by Rev. Elipha White of S. C.

1. Lecture —by Professor John Mulligan of New York. 2. Joshua Bates, President of Middlebury College. 3. Rev. John S. Russell of Hingham. 4. Rev. Theodore Edson of Lowell. 5. David Fosdick of Andover. 6. Jaspar Adams, President of Charleston College, S. C. 7. Rev Charles Brooks of Hingham. 8. R. G. Parker of Boston. 9. Thomas H. Palmer of Pittsford, Vt. 10. William Russell of Boston.

The volume will be found to correspond with those already published by the American Institute since the year 1830. As the motive for publishing these lectures is not one of pecuniary interest, but rather to promote the diffusion of correct principles of Education, no higher price is asked for them than will be sufficient to defray the expenses of their publication; it is hoped that the demand for them will be such as to warrant for the future an annual contribution of a similar character.

Published and for sale by JAMES MUNROE & CO., 134 Washington st. jan 27

PERIODICAL BOOKSTORE

WEEKS, JORDAN & CO., Publishers, Booksellers, and Stationers, and Publishers or Agents for all Popular Periodicals.

jan 27 121 Washington st.

FAMILY MAGAZINE. $1,50, 480 pages—Published monthly, containing 40 pages to each number, with nearly twenty excellent wood engravings, making a volume of 480 royal octavo pages per annum, with more than 200 illustrations. The January number contains 30 articles—Putnam, Natural History, Natural Philosophy, Farming, Useful Knowledge, Miscellany, Poetry, &c.—Furnished to subscribers in the city free of expense, and mailed for any part of New England, by

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VALUABLE MUSIC BOOKS.

THE ODEON—a Collection of Secular Melodies arranged and harmonized for four voices; designed for adult singing Schools and social music Parties, by G. J. Webb and Lowell Mason, Professors in the Boston Academy of Music. As the title-page sets forth, this work is designed for Singing Schools. It contains the rudiments, arranged on the Pestalozzian plan, and an appendix, containing instructions for developing and training the voice. The table of contents embraces, besides new pieces, many of the finest and most popular airs, harmonized for four voices.

The Boston Handel and Haydn Society's Collection—edited by L. Mason—new edition. The character of this work is too fully established by its extensive circulation throughout the country, and the approbation it has received in England, to need any remarks at the present time.

The Boston Academy's Collection of Church Music—published under the direction of the Boston Academy of Music—consisting of the most popular Psalm and Hymn Tunes, Anthems, Sentences, Ghants, &c., old and new; together with many beautiful Pieces, Tunes and Anthems, selected from the works of the most distinguished masters—new edition.

The Choir, or Union Collection of Church Music, by L. Mason. Much of the music in this work is entirely new, and has been drawn from the highest sources of musical taste and science—new edition

The Bridgewater Collection—The renewed attention of singers is called to an improved edition of this long established and popular work.

The Boston Academy's Collection of Anthems, Choruses, &c.—Edited by Lowell Mason. The music of this work has been chosen with especial reference to public occasions, concerts, oratorios, &c., the whole being of practical character and acknowledged excellence.

Manual of the Boston Academy of Music, for Instruction in the Elements of Vocal Music, on the System of Pestalozzi, by Lowell Mason.

The Juvenile Lyre; or Hymns and Songs, Religious, Moral and Cheerful; set to appropriate Music, for Primary and Common Schools, by Lowell Mason.

The Juvenile Singing School, by Lowell Mason and G. J. Webb, Professors in the Boston Academy of Music—a new work for Juvenile Classes and Singing Schools. For sale at TICKNOR'S, corner of Washington and School sts. jan 27

FRENCH FUR SHOES.

JUST received a fresh supply of French Fur Shoes with double soles a very superior article—also a large assortment of all other kinds of French shoes of the very best quality.

ALSO India Rubber Shoes of all sizes, selected expressly for retailing.

For sale by Henry L. Daggett. No. 206 Washington street. 4tis dec 91

THE LOVE CHASE. Knowles's new Play, the Love Chase, this day received at the Literary Rooms. WEEKS, JORDAN & CO.

POETRY.

YOUTH, THE FOUNTAIN, AND AGE.

[By the author of Death's Destruction,' 'The Porte-Feuille,' &c.]

A careless child ran down a mountain side;
He laughed with joy,
That happy boy,
His healthful heart with grief had never sighed;
From the mountain,
Sprang a fountain,
E'en pure as crystal was the limpid stream,
And as it flowed,
The boy's cheek glowed
With rapture:--yet how soon's dispelled joy's dream!

'Whither, sweet fountain, do thy waters flow?'
So spoke the child,
In accents mild,
As he lay down upon the sward below,
Watching the spray,
In the sun's ray,
And the clear sparkling drops that fell around;
Like diamonds thrown,
Or pearl-lets strown;
Richly o'erspreading the soft emerald ground.

The breeze was hushed; the very leaves were mute,
Not e'en a bird,
Within them stirr'd:
When, lo! a voice, soft as the mellow flute,
Breathed out in sighs
Soft symphonies;
Which stole upon the senses of the child;—
His fluttering breath
Came calm as death;
The fountain spake in doletul accents mild.

'As thou art, so am I—of earth,
Who caused thy being, gave me birth;
I've flowed, ay, for a thousand years,
Amidst a vale of human tears:—
From me great rivers trace their source,
To the mighty sea my waters course:
And much of storm, wreck, death I ween,
Hath passed 'midst my once calming stream;
And so life's changes, child, will be,
To thee a rough tempestuous sea;—
Youth in the fountain-spring of life,
That rushes to the sea of strife;
When manhood comes thou'lt sadly know
'Whither thy life's sweet waters flow.''

Then all was silent save the rippling sound,
The waters made:
A transient shade
Flushed o'er the spirit of the boy,—who found
He knew not why
A deep-drawn sigh,
Gush from his heart; the pang soon fled away,
'Midst breathing smiles,
E'en such sweet guiles,
As sunbeams lighting up an April day.

Onward he flew along his merry path,
Unheeding he
Of destiny;
And those dark cankering griefs which sorrow hath
Garner'd for man,
Through his brief span.
Away, away, the rosy laughing boy
Danced o'er the flowers;
Time's precious hours
Sped priceless by,—his life knew no alloy.

* * * * * *

Years merged into the nothingness of Time;
The golden hair,
And beauty fair,
Of the sweet child were gone; for many a clime
Had preyed upon
The lovely one;
He had seen raging war, famine, and plague,
Stalk through the land,
A ghastly band;
At length his mind became a chaos—vague.

Near the grey ruin of a fountain stood,
Palsied and wan,
An ancient man,
Stricken in soul—yet in no sullen mood:
'Fountain,' said he,
'Most true to me,
Did'st thou presage my future lot of strife,
Yet see thy tide
Is nearly dried;
Thou'lt *ever* cease—mine is immortal life!'

[From the Farmer and News Letter.]

THE FARMER'S WIFE.

'She is what you would have her,
Fix your eye here.'

Who hath a happier smile than she
Who waits on yonder sward,
Beneath the spreading walnut tree,
The coming of her lord?

Who makes his hearth gleam fresh and bright
When daily toil is done
And sheds around a holier light
As swiftly fades the sun?

Who, open hand and hearted, meets
The cheerless fainting poor,
And kindly looks on all she greets
That pass her lonely door?

'Tis she, the merry farmer's wife,
Who sits his chair beside,
And tells him what a happy life
It is to be his bride;

And when misfortune's cares arise,
And earthly hopes grow dim,
She'll point him upward to the skies,
And place her trust in Him,

Who rich in love, with goodness rife,
Rules over land and sea,—
Then blessings on the farmer's wife
Wherever she may be!

JAMES T. FIELDS.

If every one's internal care
Were written on his brow,
How many would our pity share,
Who raise our envy now!

The fatal secret, when revealed,
Of every aching breast,
Would prove that only when concealed,
Their lot appears the best.

THOUGHT AND DEED.

How swift and bright the Thought! but slow behind
The dull work lags, and mocks the fervid mind.
Yet still the Work is good; to One alone
The wing'd and blooming phantom Thought is known;
But the pale image to earth, sea, and air,
Proclaims an unseen Spirit hovering there.

MISCELLANEOUS.

ORIGIN AND PROGRESS OF WRITING AMONG THE NATIVES OF THE SANDWICH ISLANDS.

Not 20 years since a merchant from Charlestown, Mass., said to Kamehameha, the old venerable king of the Sandwich Islands, 'I can put you down on a slate' (i. e. write his name); and with his pencil, he wrote the word Kamehameha. 'Ku!' says the King, in surprise, 'Aole like pu me i'au, aole ia hae,' 'that dont look like me or any body else!' But it means you says the merchant, and one acquainted with writing would understand it. The King disbelieved this; for he could not conceive how those crooked marks upon the slate could mean him, or be intelligible. It was utterly beyond the powers of his comprehension.

Says the merchant, 'You tell me something to say to Capt. Babcock who was here yesterday, and I will say it to him on this slate.' Says Kamehameha, 'You tell Capt. Babcock to give me that red pocket-handkerchief, which he had here yesterday.' The merchant with his pencil, wrote, 'Capt. Babcock, Sir, Please send me, by the bearer, the red pocket-handkerchief which you had here yesterday. I wish to make a present of it to Kamehameha. And oblige, &c.'

Soon the messenger of the king returned and handed both the slate and the pocket-handkerchief to Kamehameha. The king took the slate in one hand and the pocket-handkerchief in the other, and looked at both with astonishment. He compared them. The slate was *black*—the pocket-handkerchief *red*; the slate *hard*—the pocket-handkerchief *soft*. There was nothing upon the pocket-handkerchief which looked like those marks upon the slate, and what possible connection there could be between them, he could not conceive. His conclusion was, that there must be magic or witchcraft about the 'palapala,' (writing,) for, on any other supposition, he could not understand how the lifeless 'palapala' could talk. Consequently he was afraid of it, and so were also the people. This fear operated favorably in some respects and unfavorably in others. Both the chiefs and people were addicted to theft. Thieving was an employment patronized by the chiefs; and the first missionaries found that no unmarked article, not under lock and key, was safe for a moment, unless their eyes were upon it. But knives and forks and all articles which had the manufacturer's name upon them, or any article of clothing, which bore the initials of the owner's name, were perfetly safe: for there was 'palapala' which would talk and they knew nothing of what it would say. Silver spoons were safe, but iron and pewter would be missing.

This fear of 'palapala' afforded some protection to their effects, but it operated as a barrier in the way of teaching them to write; and it was some time before the people could be convinced that there was no witchcraft in writing—that it would not injure but benefit them.

About 17 years since, the language was first reduced to writing, by the missionaries; and now, scarcely a vessel or canoe passes from Island to Island, which does not carry more or less of native letters from one friend to another. The chiefs and people often transact their business in writing—their laws are printed and circulated—they have most of the word of God in their own language, and it is estimated, that 50,000 are able to read more or less correctly. There are two printing offices at two different Islands. A year and a half since, nearly 100 different works, tracts and books, from 4 to nearly 300 pages, had been printed. Of these, there were more than 1,120,000 copies, embracing more than 5,000,000 of pages.—The mechanical work of printing, stitching and binding, has been performed principally by natives. In the Sandwich Islands newspaper for Jan. 4, 1837, at one of the printing offices, the following works were announced to be in press and forthcoming, viz. the Hawaiian Hymn Book of 300 pages and about 200 hymns—the harmony on one side, and the melody on the other—Exodus, 2d edition—Daily Food, or verse for every day in the year, with notes upon each verse—the child's spelling book—the Kumu Hawaii, or Hawaiian Teacher, a semi-monthly paper for which there are about 4000 subsribers, and the Kumu Kamalii, the children's teacher, a periodical of 4000 copies per month for children.

In the file of the Kumu Hawaii from January to April, which I have lately received, there are 96 pages, 27 of which, or nearly one-third, were written by natives. I should judge this to be about the usual proportion of native communications for that paper.

One writer describes the dedication of the new meeting-house at Kailua; another describes a canoe wreck in the channel between Maui and Molokai;—two others describe the burning of houses with the loss of lives, from the evil effects of tobacco; another has made a tour of Oahu in company with one of the missionaries, and has kept his journal, three numbers from which are printed; another is writing a series of communications on various topics, and has arrived to his 5th number. The first is under this caption, 'Mai hoopalaleha i ka hana,' 'Be not slothful in business.' Another is concerning the assistance which the American churches furnish the Sandwich Islands; and he has three numbers, not on baptism, but to baptized persons, showing the relation which they sustain to the Lord, their obligations, duties, &c.

Some graduates of the High School and others are writing a history of the Sandwich Islands, edited by one of the teachers, and printed as fast as it is prepared. A year since 60 pages had made their appearance; and when it is completed, thousands in other lands will be interested in it, especially as it is written by natives and not by foreigners. Another, one of the most intelligent natives on the Islands, has commenced a history of his own life and times, which, though it may not equal Richard Baxter's, I should be rejoiced to see in print. Those who feel interested in the temporal and eternal welfare of the heathen, may be pleased with this hasty glance at the origin and progress of Sandwich Island literature.

Yours respectfully, E. SPAULDING.

Vermont Chronicle.

GULLS IN THE ISLE OF MAN.—Protected by the fishermen, the law of the Island inflicts a penalty of 3*l.* on whosoever, either wilfully or wantonly, shoots one of their race; and such accordingly is the good understanding between the fishermen and these web-footed creatures, that the latter here, in the neighborhood of Port Iron, walk about as securely and peaceably as ordinary ducks in a farm yard. The keen eye of the gull, when the herrings appear, enables him to discover the first twinkle of their scales, and detect the myriads that swim crowding together beneath the wave; and, collecting in flocks, they hover over the spot, continually marking by their progress in the air, the finny phalanx below. This sagacious manœuvre infuses life in the village, and the fishermen receive the signal with joy. Ever on the alert, they throw their nets into the boat, and when they return laden to their homes, the auxiliary gulls receive the reward of their services in the small fry and garbage.

ANECDOTES OF ANIMAL INSTINCT.—In a paper in the June number of the Bibliotheque Universelle de Geneve (so ably edited by M. de la Rive, who read several papers at the recent meeting of the British Association) there are some curious anecdotes, tending to prove how near, if not quite, to the power of reasoning the actions of animals approach. Two men, who were about to walk to Vevey, agreed to meet at an appointed place. One of them, who arrived first, fancying he was too late, resolved to push on and overtake his comrade; but his dog showed symptoms of disliking this proceeding. He ran backwards and forwards, lingered behind, and at length totally disappeared, but speedily returned with the walking stick of the second person in his mouth. He had come late, and sat down to wait for his friend; but the sagacity of the animal resorted to this evident means of teaching them their relative positions and bringing them together. Another dog which they were trying to teach to mount a ladder, got so tired of his lesson that he ran away; but next day he returned alone to the ladder, and applied himself to the task just as if his vanity had been piqued into learning the exercise. A third dog that had been taught to carry a lantern with its owner, on winter mornings before daylight, as the latter carried milk to a neighboring farmer, happened one day to be shut up when his master departed. When loosened, he ran after and overtook him, but, perceiving that he had not the lantern, he returned to the house, and causing it to be given to him, again hastened to his accustomed *light* work. Another, belonging to a young student, whose master, while bathing, hid himself among some rushes, was hallooed into the water, as if an accident had happened, when, instead of plunging in, he ran lower down the rapid stream, and took his station, watching the river, where it was most likely to bring down the body for rescue. We conclude with one fact more, relating to an animal of which we have been used to consider innocence, rather than wisdom, the characteristic. A pigeon, familiarized to the kitchen, where it was fed and caressed, one day witnessed the killing of a pullet, and it immediately flew away and never returned to the scene of slaughter! The kitchen death of a chicken is not very unlike the death of a dove, and the warning was not lost.

ANECDOTE OF JUDGE PARSONS.

The following was stated to us by a respected octogenarian, some time since, as a fact to which he was knowing;—and as we have never seen it stated before, the story may be worth telling. It is another illustration of the 'glorious uncertainty of the law.'

When Judge Parsons was a resident in this town, and then a practising lawyer, he was once employed to plead two cases in court which were precisely alike, but in one he was engaged for the defendant, in the other for the plaintiff. It happened that both cases were tried the same day. He spoke for half an hour to the first Jury, and the case was given to them and they had retired. When he appeared before the second jury he made use of very different arguments from those before employed by him, of which the court took notice, reminding him that he seemed to have changed his tone, and repeating to him what he had said, but a few minutes before.

Mr Parsons fixed his keen eye upon the Judge and replied,—'May it please your honor, I *might* have been *wrong* a half an hour ago, but now I *know I am right*.' He proceeded;—and when the juries returned it was found that he had gained a verdict in both cases!—*Watchtower.*

Two children who had fallen asleep during evening service at Mary's Church, Exeter, on Sunday, were locked in. The little urchins awoke soon after, and grasping their way to the porch got hold of the bell-rope, which they plied with such vigor that the whole parish was alarmed. Search was made for the clerk, and the sufferers released.

GREEK FIDGETS.—One custom which exists in Greece I should like much to see introduced in our own and other countries: the gentlemen carry a string of brown beads, which I thought related to religious ceremonies, but found it was merely an article of amusement, to have something constantly in the hand to twist about. This is a very good thing; and it would be a capital plan if all the fidgets I know would adopt it, instead of plucking to pieces and spoiling everything they can get hold of. How often does it happen with friends and acquaintances that come to see me, that they catch up my pens and split them up, or my pencils and break their points, or my painting brushes, till they slit the quills; and sometimes contrive to get my penknife, or a pair of scissors, and cut away at everything they come near, regardless of blunting some choice blades that I reserve for select purposes. How frequently I have seen different articles in their destructive paws, which I knew they were ruining, yet could not make up my mind to spoil their amusement by telling them of it. But I do now hope and trust, that, if these pages fall into the hands of these fidgetty and mischievous friends of mine, that those whom the cap may fit will have the goodness to provide themselves with a string of the said beads, whereby they will have something to twirl and twaddle about, and there will be some chance that they will be able to let my things alone.

To find one who hath passed through life without sorrow, you must find one incapable of love or hatred, of hope or fear—one who hath no memory of the past, and no thought of the future—one that hath no sympathy with humanity, and no feeling in common with the rest of the species.

GAS.—Do any of our readers know what is the origin or derivation of the word Gas? The term gas sprang from the same source as ghast or ghost, being from a Teutonic word signifying spirit or supernatural being, and variously spelt gast, ghais, or otherwise, according to the different Teutonic dialects. Now, some of the mineral springs of Germany exhale a vapor which hangs above them in the semblance of a light thin cloud. This, being seen, was occasionally taken for a ghais or ghost; but those who had a little more wit at their finger ends, knew the thing to be neither more nor less than a vapor. From this deceptive appearance, however, arose the custom of applying the term ghais to all vapors or aeriform bodies; and, being adopted by the continental chemists, the word soon became universal in this sense.

Copenhagen, the charger that carried Wellington at Waterloo.—'He died last year,' says Miss Mitford in her Country Stories, just published, 'at the age of twenty-seven. He was therefore, in his prime on the day of Waterloo when the duke, (then and still a man of iron) rode him for seventeen hours and a half without dismounting. When his grace got off he patted him, and the horse kicked, to the great delight of his brave rider, as it proved that it was not beaten by that tremendous day's work. After his return his paddock was assigned to him, in which he passed the rest of his life in the most perfect comfort that can be imagined; fed twice a day (latterly upon oats broken for him) with a comfortable stable to retire to and rich pasture in which to range. The late amiable duchess used regularly to feed him with bread; and this kindness had given him the habit (especially after her death) of approaching every lady with the most confiding familiarity. He had been a fine animal, of middle size and of a chesnut color; but latterly he exhibited an interesting specimen of natural decay, in a state as nearly that of nature as can well be found in a civilized country. He had but one eye from age, and had become lean and feeble, and, in the manner in which he approached even a casual visitor, there was something of the demand of sympathy, the appeal to human kindness, which one has often observed from a very old dog towards his master. Poor Copenhagen, who, when alive, furnished so many reliques from his mane and tail to enthusiastic young ladies, who had his hair set in broaches and rings, was after being interred with military honors, dug up by some miscreant (never I believe, discovered,) and one of his hoofs cut off, it is to be presumed for a memorial, although one that would hardly come in the compass of a ring.'

Temperance in England.—The English Temperance papers are full of encouragement. Conventions and Temperance meetings are held in various parts of the kingdom. In August a large Temperance convention was held in New Castle for the counties of Northumberland and Durham; thirty-four delegates present. A series of important resolutions were adopted.

On the 29th of August was held a splendid soiree of the 'Edinburgh Total Abstinence Society,' in the Free Masons' Hall, which was most tastefully decorated with a vast profusion of flags, flowers, and evergreens, and provided with a splendid vocal band, consisting of young ladies and gentlemen, whose exquisite powers of melody called forth repeated bursts of applause. About five hundred and fifty persons, of both sexes, sat down to tea, coffee, cake, and fruit, which were supplied in the richest abundance.

The same day a festival was held at Newtown. About two o'clock the procession formed, consisting of, in front a large banner, containing suitable inscriptions; the ministers of the gospel; the committee; a choir of singers from all parties; the members, males, females, and youth. The procession was interspersed with several flags, and two other very large banners. The procession, and particularly the singing, which was truly enchanting, created great interest in the town; and so pleased were the spectators, that even some of our enemies confessed it was the most pleasing sight they had ever beheld. After the procession had passed the principal streets in the town, about five hundred sat down to a most comfortable tea in the Wesleyan schoo'-room. At six o'clock a numerous congregation assembled in the Wesleyan Chapel, the Rev. Mr Davis in the chair. The meeting was addressed by the Rev's. T. Ashford, R. Jones, and A. Jones; Mr Roberts and Mr Grubb. —English paper.

The Nottingham Anti-Temperance meeting in which the Rev. T. P. H. was speaking of the destructive effects of spirituous liquor upon the human system, a miserable drunkard arose and said, he was as strong as any man; and he would challenge any man to fight with him. An able-bodied temperance man immediately stepped forward and accepted the challenge. Hold, said Mr H. there is no need of your wasting your energies, there is nothing wanted but a little black bottle; that will trip up his legs in five minutes. The poor drunkard sat down in utter confusion.—Ibid.

Vitality of Seeds.—Prof. Henshaw, lately made experiments with seeds of an acacia, to determine how far their vitality was impaired by heat. He put some of these seeds into boiling water and others he actually boiled 1 1-2, 2, 3, 6 and 15 minutes; he planted them afterwards in the earth, and they all germinated and grew, in half the time that seeds did which had not been steeped or boiled. On opening an ancient British tumulus, some small seeds were found in the stomach of a human skeleton, which must have been eaten and lain there two thousand years. Some of these were planted in the horticultural garden, by Professor Lindley, germinated, and have produced fruit. They prove to be the common raspberry.

The chaplain of the house of correction in Preston, England, states that of 189 offenders confined there the past year, 116 imputed their misfortunes to the temptations held out to them by the ale houses and beer shops, but for which the numerous prisons in the country would be almost untenanted.

A highly useful discovery has been made in Paris by a French gentleman named Durios, of a process by which linens, woollens and even the finest muslins may be rendered fire proof. It appears that he has exhibited the wonders of his discovery to a number of scientific gentlemen and others, who witnessed gauzes and muslins of the finest texture pass through the ordeal of a fierce fire without being in the slightest degree burnt or injured. It does not appear that he has made known the secret of the process to which they had been submitted.

NORTH AMERICAN REVIEW, No. 98. for January.—Contents.
Cooper's Novels and Travels.
Cicero
Talfourd's Letters of Charles Lamb
Hoffman's Course of Legal Study
De Quincy's Life of Raphael
Grund's Americans
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